

The first Principles of the Doctrine of

# CHRIST;

*Together with stronger Meat for them that  
are skil'd in the Word of Righteousness.*

O R

The Doctrine of living unto God, wherein the

## Body of Divinity

Is Briefly and methodically handled by way of  
*Question and Answer.*

Published at the desire, and for the use of  
the Church of Christ in *Norwich* in  
NEW-ENGLAND.

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By *JAMES FITCH* Pastor  
of that Church.

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*Psal. 34. 11. Come ye Children, hearken unto me, I will  
teach you the fear of the Lord.*

*2 Tim. 1. 13. Hold fast the form of sound words  
which thou hast heard of me, in Faith and Love  
which is in Christ Jesus.*

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*Boston, Printed by John Foster. 1679.*

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10 Nov 1855

Rev. John Andrew





## To the Reader.

**C**ONCERNING the Necessity and Antiquity of that great Ordinance of *Catechising*, (which is a plain laying down of the Principles of the Oracles of God) there are many that have written. Nor was ever any man that had the true fear of God planted in his heart, or that had a sense of the worth of souls (if indeed the care of souls hath been committed to him) altogether neglective as to the practice of so great and necessary a duty. Abraham *Instructed* those that were born in his house. The Lord commanded his People of old that they should be diligent in teaching their Children, *Deut. 6. 7*. The Hebrew word there used (as is commonly and truly observed) signifieth to *whet*; so are the same precepts and principles to be inculcated even over and over again, as the knife upon the whetstone. Solomon speaketh much concerning the advantage he received in that he was well principled by his father in his tender years. And the Jews to this Day, although they have lost the power of Religion for above these 1600 years, yet keep up something of the form of it, being very carefull to instruct their Children in the Principles of the Jewish Religion.

*Plane tibi persuasum esse oportet, Ecclesiam Dei Catechesi carere non posse. Calvinus in Epist. Protest. Angliæ.*

*v. Paræi  
Prolog. in  
Ursini  
Catech.*

## To the Reader.

*Hotting.* They have their *Catechisms*, in special that of  
*de jure* *R Levi*, much commended by some Christian  
*Hebraeor.* Writers. And *Buxtorf* (who as to the Jewish Anti-  
*Buxtorf.* quities is esteemed the most learned Writer that  
*Synag. Iud* the world hath known) giveth us a particular ac-  
*Cap. 3.* count of these matters, how the Jews have been  
wont to teach their children some select places  
of Scripture as soon as ever they can speak, and  
by that time they are thirteen years of age, they  
are able to give an account concerning their six  
hundred and thirteen precepts, which compre-  
hend the sum of the Mosaical Law. And shall  
Christians come short of Jews, respecting dili-  
gence in a Religious Education of their Children?  
Those six Principles mentioned by Paul, *Heb. 6.*  
*Magde-* 1, 2. are by some called *Catechismus Apostoli*, the  
*burgense* Apostles Catechism, as supposing that the Apo-  
stles did reduce the Sum of the Christian Religi-  
on to those six heads. I shall not subscribe to  
that Notion; for I conceive (with due respect to  
Interpreters that have thought otherwise ) that  
the Principles of the Doctrine of Christ there  
mentioned , are such Principles in Christi-  
*Jacobus* anity as are owned by the Jews in common with  
*Cappellus* Christians, who believe there must be Repen-  
*in locum.* tance from dead works, and Faith towards God,  
(albeit they deny Faith in Christ) and they ac-  
knowledge the Resurrection from the dead, and  
eternal Judgement, and also the Doctrine of Bap-  
tisms, & of the laying on of hands. Nevertheless,  
it is certain that the Apostles did feed their hear-  
ers with Milk as well as with strong meat.  
*Egesippus* relateth that by virtue of *Catechising*,  
all the Kingdoms in the then known world, re-  
ceived an alteration as to their heathenish Reli-  
gion, within forty years after Christs ascension.

Nor

## To the Reader.

Nor were the famous Teachers in the Christian Church, who flourished in the Ages neer to the Apostles, ashamed to be called *Catechists*. *Optatus* was a *Catechist* at *Carthage*; *Origen* at *Alexandria*, *Clemens Alexandrinus* had his *Pædagogus*; *Lactantius* his *Institutions*; and *Austin* his *Tract de Catechizandis Rudibus*. *Eusebius* reports that of old one was set apart on purpose for this work, in the primitive Churches, who did bear the name of *The Catechist*. It is true that those Primitive *Catechists* did not (all of them) instruct their Auditors by way of Question and Answer, only they caused the Truth respecting the main Principles in Religion to be often resounding & *Eccboing* (according to the Notation of the word *Catechize*) in the ears of those that were so instructed by them, yet had they of old, a particular day appointed, when those that had been instructed were examined concerning their proficiency. And that form of procedure by way of Question and Answer, was observed by *Iunilius*, who lived Anno 545. And it is a course that doth necessitate the Auditor to attend and profit. When Sermons are preached, men are sinfully apt to sleep and wander, which under this way of *Catechising* they cannot easily doe. This Ordinance was indeed in a manner lost (both name and thing,) as *Bucer* testifies, when Popish Antichristian darkness covered the earth, but (as a worthy Person in his *Speculum Europæ* hath well observed) the first Reformers by diligence in *Catechising*, caused the light of the Gospel to spread and prevail wonderfully. Yea the Authors of the *Tridentine Catechism* complain that it was so. Whence the Papists have in policy set up a course of instructing Children in the destructive Principles

*Kata & echeore-sono.*

*Pelargus.*

*Bucer de vera Eccles. reconcil.*

*Sr. Edw. Sandys . 88. & Dr Andrews.*

*in Præfat.*

*To the Reader.*

ples of their Religion, as hoping thereby to out-  
doe the Protestants, who by their *Catechisms* had  
gained so much ground above an hundred years  
ago. Moreover, by diligence in this way, the  
Truth of the Gospel hath been preserved as well  
as propagated. Thus purity of Doctrine succes-  
sively continued amongst the *Waldenses* from Ge-  
neration to Generation. When certain Jus-  
tices were sent amongst them with a design to  
corrupt their Children, they could not doe it,  
because they had received contrary Principles of  
Truth, from those, under whose nurture and ad-  
monition they had been educated; so that the Je-  
suites returned with amazement, professing that  
among the *Waldenses* Children of seven years old  
understood more in the Scriptures, and in the  
matters of Religion, then could be said of many  
of their learned men. And experience doth sad-  
ly confirm the truth of this, inasmuch as they that  
embrace Heresyes of this or that kind, have (ma-  
ny of them) been found wofully ignorant as to  
Fundamentals in the Doctrine of Christ, so  
that the reason of their being so seduced is, be-  
cause they never thoroughly learned and under-  
stood their *Catechisms*: of so great concernment  
is it to be well grounded in Principles.

*Principia  
sunt mini-  
ma quan-  
titate,  
maxima  
virtute.*

*v. Mr. Phi-  
lip Nye  
Beams of  
former  
Light.*

These last Ages have abounded in labours of  
this kind; one speaketh of no less then five hun-  
dred *Catechisms* extant: which of these is most  
elegible, I shall leave unto others to determine.  
I suppose there is no particular *Catechism*, of  
which it may be said, it is the best for every Fa-  
mily, or for every Congregation. Nevertheless  
it must needs be acknowledged, that those Mo-  
dels of Divinity (whether *Catechistically* com-  
posed or otherwise) wherein Scriptural Defini-  
tions and Distributions, expressing the Sum of

### To the Reader.

the only true Christian Religion, are methodically disposed, according to the golden Rules of Art, have a peculiar excellency and usefulness attending them. In this way that great and famous Martyr of France, *Peter Ramus* held forth the light to others. After him succeeded the profoundly learned and godly, *Alexander Richardson*, of whom *Mr. Hooker* was wont to say, that the Lord would not suffer *Richardson* to live unto old age, or to finish what was in his heart & head to doe, for the same reason that he would not permit more then three hundred Souldiers to goe with Gideon, even lest the English Nation should glory too much in their own strength, because such a mighty man was once theirs. *Mr. Yates* his Model of Divinity, Catechistically composed, (a very profitable Book) is as to the method, definitions, & distributions, wholly *Richardsons*, and a great part of his explications also, so far as they are solid and demonstrative. A judicious Reader may easily perceive which are *Richardsons* and which *Yates* his Notions, though in the Book it is not mentioned. About the same time the Lord raised up that great Champion, *Dr. Ames* of whom one too truly complaineth, that there might be written over his Grave as once over *Scipio's*, *Ingrata Patria, ne ossa mea quidem habes*. He in his *Medulla Theologiae* hath improved *Richardsons* method and Principles to great advantage. And truly I concur with that worthy Divine, who said, that next to the Bible, he esteemed *Dr. Ames* his *Marrow of Divinity* as the best Book in the world.

*Mr.  
Feanes.*

*D. Thom.  
Goodwin.*

These things considered, the Reader may expect, and will undoubtedly find, that which will be well worth his serious perusal in the following

To the Reader.

ing Catechism. . . As for the worthy Author, although the Lord hath seen meet to fix his present station not only in a wilderness, but in one of the obscurest places therein, yet is his praise in the Gospel throughout all the Churches. And by what is here presented, (as well as by other things formerly published) it doth appear that the Author is a Workman that needeth not to be ashamed. For here is not only Milk for Babes in respect of Principles; with much solid dexterity asserted; but strong Meat in respect of rational explications, and Demonstrations of those Principles, that the ablest men, who have their senses exercised in discerning things of this nature, may be edified. *Luther* did profess himself to be *Discipulus Catechismi*, a Learner of his Catechism; all his dayes. The work then of a *Catechist* is not unbecoming or unsuitable to the ablest Teachers. And if endeavours of this sort were more diligently attended, it would be one good means to prevent Degeneracy in the succeeding Generation.

Now the Lord bless this faithfull undertaking for that end, and grant that the earth may be full of the knowledge of the Lord, as the waters cover the Sea.

Boston. 4.m. 23.d.

1679.

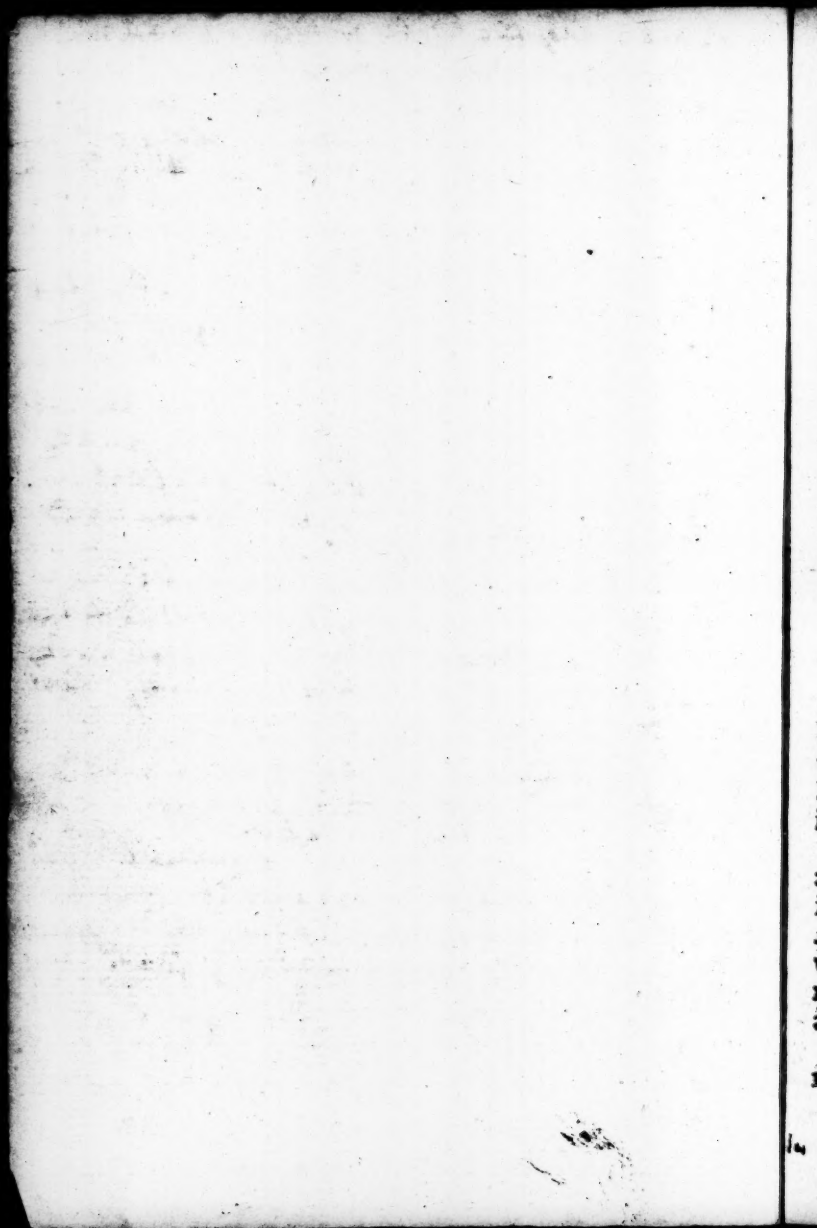
INCREASE MATHER.

concerning the light within of man the  
apostles - so much & speak

1 That light within them is either proper to  
sinner or believers - or common to others with them  
if proper to sinner or believers - then it's in vaine  
to exhort others to attend to it - because they  
have it not - how can they attend to that  
light wh<sup>ch</sup> they have not -  
if it be common to others then reprober  
red it - then it's no saving light and  
can not lead them who follow it to life

2 That light within them is either the rule  
some impression or effect of the rule  
if it be the rule - then it's perfect and  
nothing can be added to it - nor need  
of measures to perfect it -  
if it be the impression of the rule an  
effect of it then it may be tried by the  
rule - and be differenced by the rule  
from that light wh<sup>ch</sup> is in them whose  
light is darkness - or neither -

3 That light with either - agree with all  
the Scriptures - or is another light  
opposite to the Scriptures -  
if opposite - then it's a snare & delusion  
& snare if it agrees with it then  
it may be examined by it and is appro-  
ved of the Scriptures - 3 John -







Q. **W** *hat is Religion?*

A. Religion is a Doctrine of living unto God, and consists of two parts, Faith and Observance.

The thing defined is Religion, it may be called Divinity, as it cometh from God, and leadeth to God, and to a divine life, and some have thought it is called Religion by occasion of mans fall, man at first was bound to God, but he by his sin loosened himself, and by the Rule of Religion he is bound again; Religion is a word compounded of *re* and *ligo* to bind again, *Jam. 1. 26.*

Religion is] for if there were no Religion none could be irreligious, if no Law then no transgression, many seem to be Religious, few are indeed Religious, *Jam. 1. 26, 27.*

#### Definition it self.

1. The general nature and Doctrine ] Religion may be called an Art, as it consists of Precepts, breathing the first and truest knowledge by which man is guided to his end, but it's called a Doctrine, because none can learn it but those who are taught of God.

1. None can learn it by the book of nature, for there are some lessons in Religion which are not to be found in the book of Creation, (namely) mans *Apostasy* and *Anastase*, how man at first did fall, and how he is recovered by Christ, and the book of nature is blurred by mans sin, the curse is fallen upon the works of Creation, and thus this book is darkened.

2. This can not be learnt only by humane industry, for man by nature is void of spiritual eye-sight, *Re. 3. 18.* hence

B

Religion

Religion is called a Doctrine as it is taught of God.

1. By giving the Rule from Heaven, *Deut.* 32.2.

2. By the illumination of the Spirit of God, *1 Cor.* 2  
13, 14.

The special nature of Religion appears in the end and proper object of it.

Of living unto God, ] to live unto God is the most excellent kind of life, hence it is an act of the most noble faculty, upon the most excellent object, in the most excellent manner, and therefore hath religion, which is the most excellent Rule to lead to this life.

It is not Reason, nor speech, nor quantity, nor nature, can be the proper object of Religion, all these have their proper acts and Rules to guide them, but it's goodness it self which is the proper Object and end of Divinity.

1. Man was made for God.

2. Hence he ought to live unto God.

3. Hence he ought to be fitted for this end.

4. This is his goodness, and to this Religion leads him, *1 Tim.* 6.3. *1 Pet.* 4.6.

[ The parts of Religion are Faith and Observance. ]

1. They are parts, for they have a common affection to the whole, and are distinct one from another, he that is Religious hath both these, and yet Faith is not observance.

2. They are integral parts, give being to the whole, as Soul and body make up the man, so Faith and Observance do make a man truly and sufficiently Religious, for to live unto God is the end of Religion, and to this is necessary first, a principle of life, and this is Faith:

2. The acting of that Principle in observance towards God.

3. Hence Faith and Observance differ in their natures, otherwise they could not be parts, and in their precepts, otherwise they could not differ in their natures and hence the Rule of Faith is not the Rule of obser-

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vance, and hence this Faith is not required in the Law, *Psal.* 37. 3. *2 Tim.* 1. 13. but concerning this more fully in that which followeth.

*Q. What is Faith?*

A. Faith is the first part of Religion, and is a trusting in God for life, proceeding from a grounded knowledge of God, as he hath made known himself in his sufficiency, and in his efficiency.

1. This Faith is the first part of Religion, because to live unto God, a principle of life, is firstly necessary, and this is Faith, *Gal.* 2. 20.

2. The special nature of this appeareth.

1. A trusting in God ] called a resting, *Psal.* 37. 7. a staying upon God, *Isai.* 50. 10. a looking to God, *Isa.* 17. 7.

2. For life, ] *Deut.* 30. 20. and thus this Faith is distinguished first from Historical Faith, which is an assent to the Truth of the Word of God, --- 2dly, from temporary Faith, which is a trusting for temporary things,

3. From miraculous Faith which is a trusting for a miraculous power, these do not come to God for life, *Job.* 4.

40. Proceeding from a grounded knowledge of God ] for there can be no desire of an unknown God, no believing on him whom we do not know, *Psal.* 9. 10. hence it followeth.

1. This Faith is wrought by knowledge, 2. Hence it is not knowledge nor properly any virtue of the understanding, life it self is its Object; hence happiness and goodness it self, and this is properly the Object of the will, 3dly, Hence this Faith is seated in the will.

And thus this Faith is distinguished from Faith --- in vocation, there we consider the framing and making of it, here the general act and use of it; 2dly, Hence distinguished from Faith required in the Law, the first Command, there Faith looketh to God as the rewarder of them who do well and live unto him, --- here it looketh to God as the author of life, and of a principle of well doing;

4. As God hath made known himself in his sufficiency, and in his efficiency, ] for Faith apprehends in the way of Reason such a portion of the beams and glimmerings of God as are sufficient to make a believer live unto God.

1. Faith apprehends in the way of Reason, for God hath made man a reasonable Creature, hence he understands in the way of Reason,--hence Faith apprehends by Reason, otherwise man should go without his guide, and see without his eye sight, *Isai. 1. 18. Job. 40. 7.*

2. A portion of the beams of God, not the Sun it self, not as God is in himself,, *1 Tim 6. 16. Job. 26. 14.*

3. So much as is sufficient to make a believer live unto God, *Exod. 33. 19, 20.*—hence it followeth,

1. The act of Faith is higher then the act of Reason, for Reason in man acts upon and is conversant about, only that Reason which shineth in divine Truth, but Faith is taken up with looking upon the divine goodness in them.

2. Hence Reason in a believer is a means to let in a light and good beyond Reason, that as the senses are means to present the Reason in things to the Reason of man, although Reason is above Sense, so Reason is a means to present a divine good unto Faith, though that divine good is above Reason, but as Reason can use the *Prattomenon* of the Rule of Sense, ( namely ) that which is effected by it, so Faith can use the *Prattomenon* of the Rule of Reason, that which is effected by it, and yet these are distinct arts, and have distinct Objects, and distinct lights

And that which God hath made known of himself is in his sufficiency, and in his efficiency, for more we cannot see and live, and more we need not see and live, *Rom 4. 21. Exod. 33. 19, 20.*

*Quest. What is the sufficiency of God?*

*Ans. The sufficiency of God is that whereby he hath enough*

**Effectiveness**





nough in himself, for himself, and more then enough or us, which consists in his Essence, and Subsistence.

1. He hath enough ] otherwise there would be a want in him, which can not be, *Psal. 50. 12.*

2. In himself, for himself, ] otherwise he could not be happy in himself.

3. More then enough for us, ] 2 *Cor. 9. 8.* *Eph. 3. 20.* he hath enough for himself, as he is an Infinite Being, and therefore more then enough for us who are finite beings

His sufficiency consists in his Essence, and Subsistence,

1. His Essence, that is his Being absolutely considered.

2. His Subsistence, that is, his standing under some manner of Being, of these two, Reason may conceive, but beyond these Reason can not imagine, of the sufficiency of any thing, first, what belongs to the Essence and Being as such, 2<sup>dly</sup>, what belongs to the Essence besides its Being, 1 *Job. 5. 7.* *Prov. 8. 30.*

*Quest. What is the Essence of God ?*

*Ans.* The Essence of God is that whereby God is absolutely the first Being, and doth not exist of causes, nor consist of parts, and his Being is absolutely pure without composition, and is made known to us by his divine Attributes.

1. There is a Being, he that denyeth that, doth deny his own Being, and makes a nothing of his understanding.

2. Being is either first, or arising from the first, so that there is a first Being, *Isai. 43. 10, 11.*

3. Absolutely the first Being, therefore no causes of his Being

1. No efficient causes of his Being,

hence

{ not created

{ cannot be annihilated. }

and hence

{ Independent

{ and Supream }

2. No

2. No material cause of his being, hence invisible and impalpable.

3. No formal cause of his Being, hence Ingenerable and Incorruptible.

4. No final cause of his Being, hence no art to guide him to his end, and thus he doth not exist of causes.

And hence it followeth, he is not an integrum or intire thing made up of members, nor part of any entire thing.

2. No genus or general nature existing in species, nor special kind of being, for these imply matter and form, and thus he doth not consist of parts.

2. And hence he hath not Accidents or Adjuncts, arising from matter or form, hence he is first without quantity, and hence no augmentation, nor diminution.

2. Without qualities arising from the form acting upon the matter, hence immutable without passion, or suffering, and unresistible.

And thus he is far above all our Logick and Reason, *Psal.* 139. 6.

4. He hath made known himself by his divine Attributes, what ever is excellent being attributed to him in an eminent and inconceivable manner, *Rom.* 11. 35, 36.

*Quest.* What are the divine Attributes?

*Ans.* They are as they are in God that one most pure Essence, but diversly appearing to us.

1. His Essence is pure without any composition, as we heard before.

2. Hence whatever is in God is God himself, *Exod.* 3.

14. *Isai.* 44. 8.

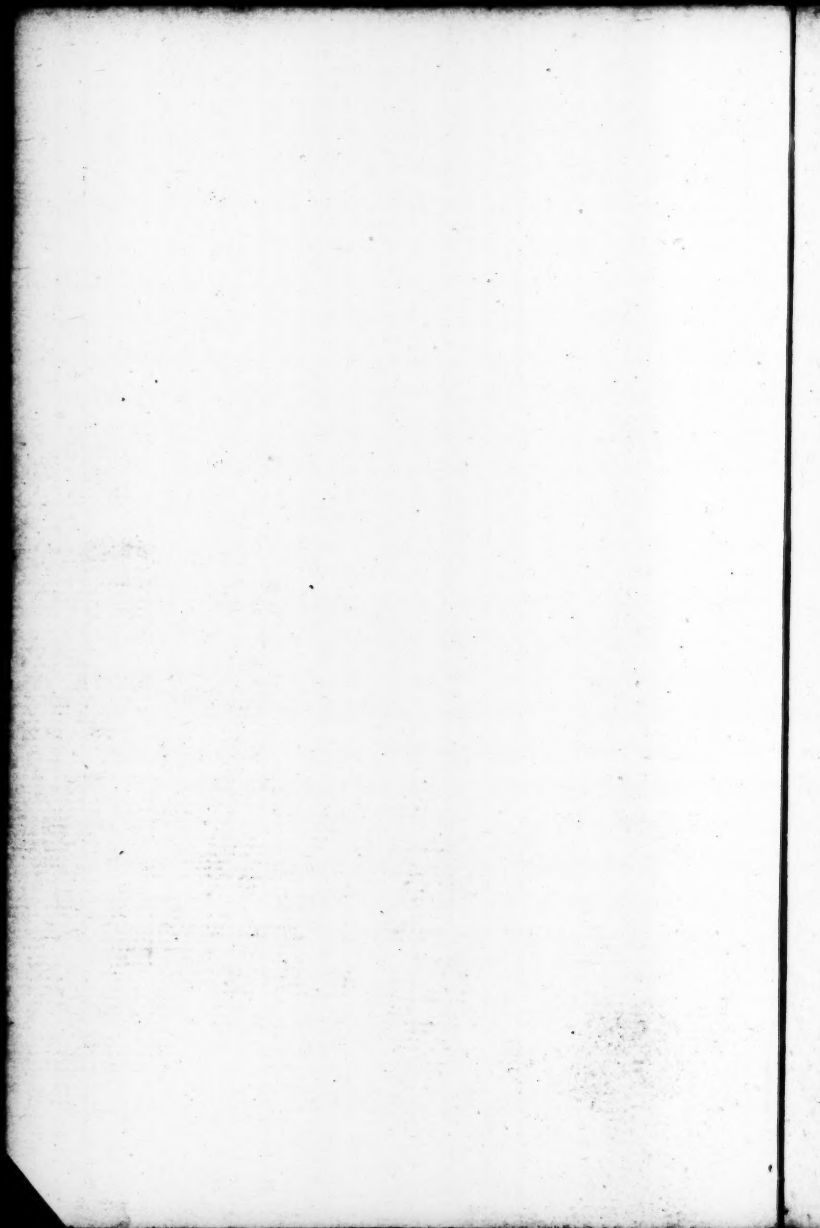
3. Hence his divine Attributes are God himself.

4. Hence he hath these not by participation, but he is every perfection it self, he is wisdom it self, holiness it self, &c.

5. Hence he hath these in the highest degree, they can not be augmented nor diminished in him.

6. Hence they are equal as they are in him, not more of





of one divine Attribute then of another, for they are God himself.

But these do diversly appear to us.

1. By different effects, as the same Sun softens some things, and hardeneth other things, so God hath mercy on some, and hardeneth others, *Rom. 9. 18.* we attribute to the Sun a softening and a hardening power, according to the various effects it hath upon things, so we attribute mercy or justice to God according as he saves some, or punisheth others.

2. By arguments in the glass of our Reason the divine Attributes appear diverse, for we understand by Reason, and that ever implies, 1. That which argueth.

2. That which is argued. And thus we apprehend concerning God, as if he were the Subject of his divine Attributes, and they as Adjuncts, and thus, as if they were distinct from his Essence, and one from another, but this is improper, and we ought to believe that the divine Attributes are one with the Essence, and one with another.

*Quest. How is God made known to us by his divine Attributes?*

Ans<sup>r</sup>. God is made known to us by his divine Attributes to be one Infinite and Eternal Spirit, having life in and of himself, having most perfect understanding and will, and is infinitely more glorious than any Spirit, and is perfection and blessedness it self.

1. We ought to attribute the most excellent kind of being, and the most excellent properties of Being unto God, in the most eminent manner.

1. The most excellent kind of Being.

1. A living Being is the most excellent, Attribute Life unto him, *Deut. 32. 40.*

2. A Spirit is the most excellent of living Beings, attribute that kind of Being to him, *Job. 4. 24.*

3. But we must attribute these to him in an eminent manner.

1. Life of him, he is the Fountain of Life.
2. All kinds of life are of and in him eminently, *Pf. 84. 8, 9, 10.*
3. His Life and Being are one, not first a Being, and afterwards a living Being, --- hence Infinitely more glorious than any Spirit whatsoever.

We ought to attribute the most excellent Properties of Being to him.

1. The most excellent quantity, *Deut. 32. 3.* hence
1. Vnity absolutely one, *Deut. 6. 4.*
2. Infiniteness, without limits of Essence, *Isai. 40. 12.* hence, 1. Immense not measurable, *Job. 11. 8.* hence
2. Incomprehensible in place; not included nor excluded, *Psal. 139. 7, 8.*
3. Eternity, without beginning or end. 1. No time to come with him, for then he should be limited to time past and present. 2. No time past with him, for then he should be limited to time present and to come.
3. Hence they are one with him, for he can not be more ancient, than himself, and there can be no Succession in Eternity, where there is no beginning nor end, *Psal. 40. 2.*

2. Attribute the most excellent qualities to him

1. Most excellent faculties, understanding and will.
  2. Most excellent virtues, Intellectual and Moral.
- And these to be attributed in the most eminent manner, hence, the Attributes of greatness are to be attributed to the Attributes of Goodness, he is Infinitely and eternally wise, holy, just, merciful, &c. *Psal. 147. 5. Isai. 6. 3.*

And here shineth his happiness, who by his perfect understanding doth comprehend the most sovereign Truth, and with a most perfect will imbraceth the chiefest good, and is not only happy, but is perfection and happiness it self.

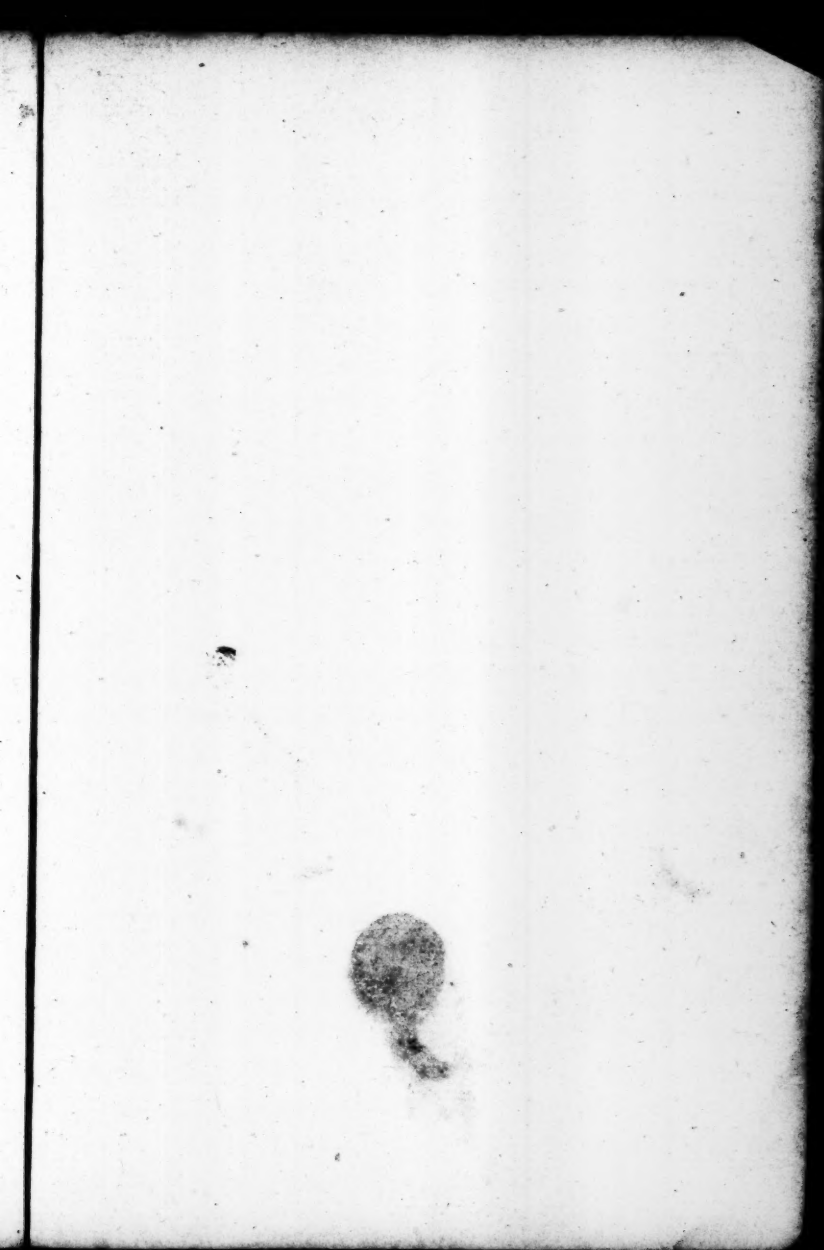
*Quest. What is the Substance of God?*

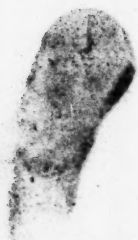
*Ans. w.*











*Ans.* The Subsistence of God is that whereby the first Being reflecting upon himself stands under divers mutual respects, and distinct manners of Being, which are only one, in respect of the Essence, and yet are distinct from the Essence, and one from another,

1. The first Being reflecting upon himself ] for God who is the first Being is happy in himself. 2. Hence he is acquainted with his own happiness. 3. Hence he reflects upon himself. 4. Hence he is reflected upon by himself.

2. He stands under divers mutual respects, and distinct manners of Being ] for his reflecting upon himself, and his Being reflected upon by himself are mutual respects, reflecting hath respect to reflected, and reflected hath respect to reflecting, and thus they are mutual respects.

3. And these are distinct the manners of the Being of the first Being, under which he stands, hence called Subsistence, *Heb. 1. 3. the express Image of his person*, the word in the Original is Subsistence, ( the Image of his Subsistence. )

4. These manners of Being are only one in respect of the Essence, and yet are distinct from the Essence, and one from another, ) this is explained in that which follows.

*Quest.* How may this be more plainly understood?

*Ans.* God who is the first Being knoweth himself, and is known of himself, and is breathed after by himself, all which mutual respects belong to the first Being, and yet are distinct from him, and one from another.

1. God knows himself, otherwise he could not be happy in himself, *Isai. 44. 8.* 2. Hence he is known of himself. 3. Hence he is breathed after by himself as the most adequate Object of his own perfect understanding and will.

2. All which are mutual respects, knowing, and being known,

known, have a mutual respect one to the other, and being breathed after by himself, hath a mutual respect to knowing, and being known by himself.

3. These mutual respects belong to the first Being, in which we may consider. 1. The Vnity of the Subsistences. 2. Their diversity.

1. Their Vnity, that whereby the Subsistences having one and the same Essence, are all God, and one God.

1. There is but one first Being. 2. The Subsistences are the first being reflecting upon himself. 3. Hence these are one in Essence, one God. Hence it followeth.

1. They are Co-Essential, having the Essence together, and wholly, as when the same man is Teacher and Scholar, the Teacher hath the whole man, and the Scholar the whole man, being one and the same man, 1 *Joh. 5.7.*

2. Hence they are Co-equal, for they are one God, *Phil. 2.6.*

3. Hence the divine Attributes belong to them equally, what doth belong to God as God, doth belong to the Subsistences equally, for they are all God and one God, *Isai. 9.6.*

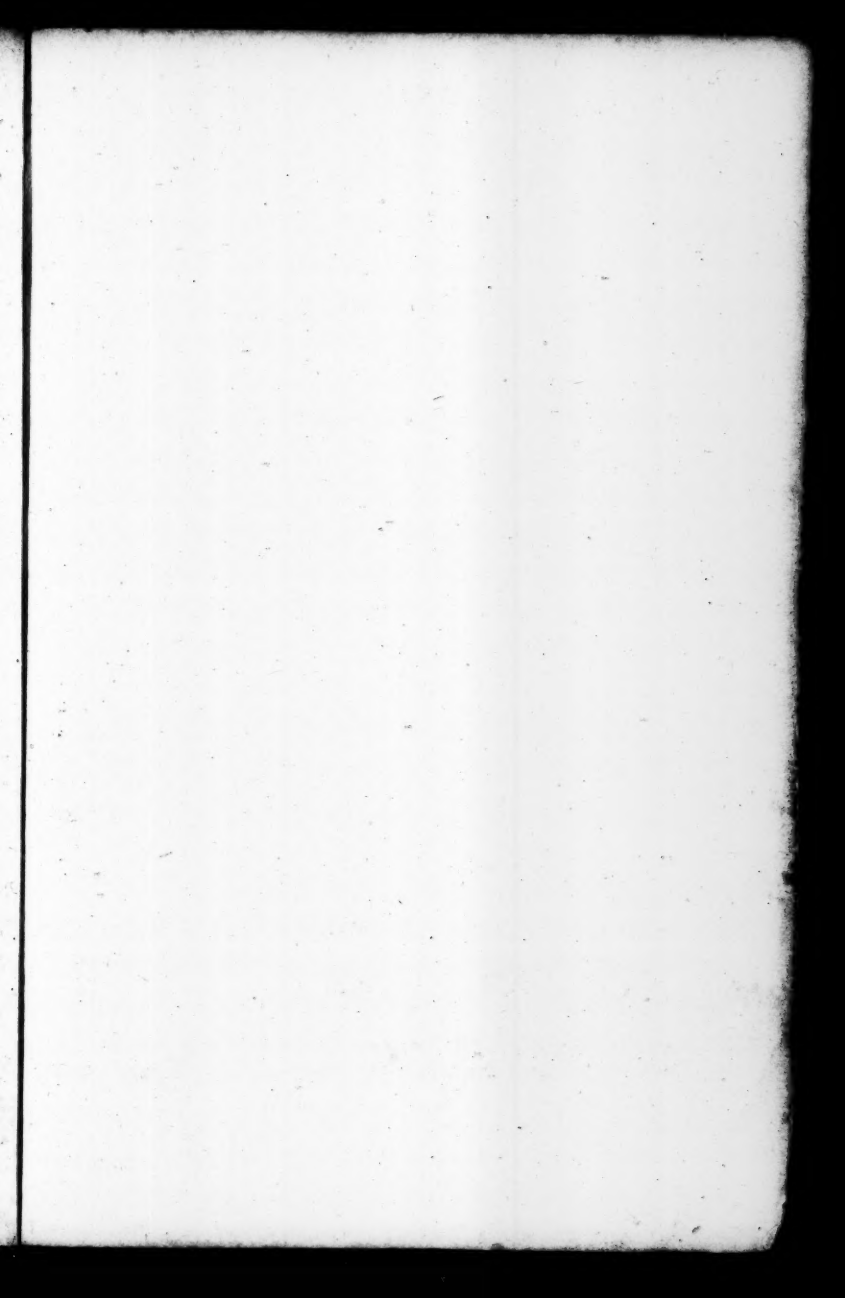
4. Hence they are not God of God, for to be God is the absolute Being, and this is not relative, and derivative, but is one & the same in all the persons, the Son hath his relative being of the Father as he is Son, but not his absolute Being as God, but thus he is an *Everlasting Father, and the mighty God, Isai. 9.6.*

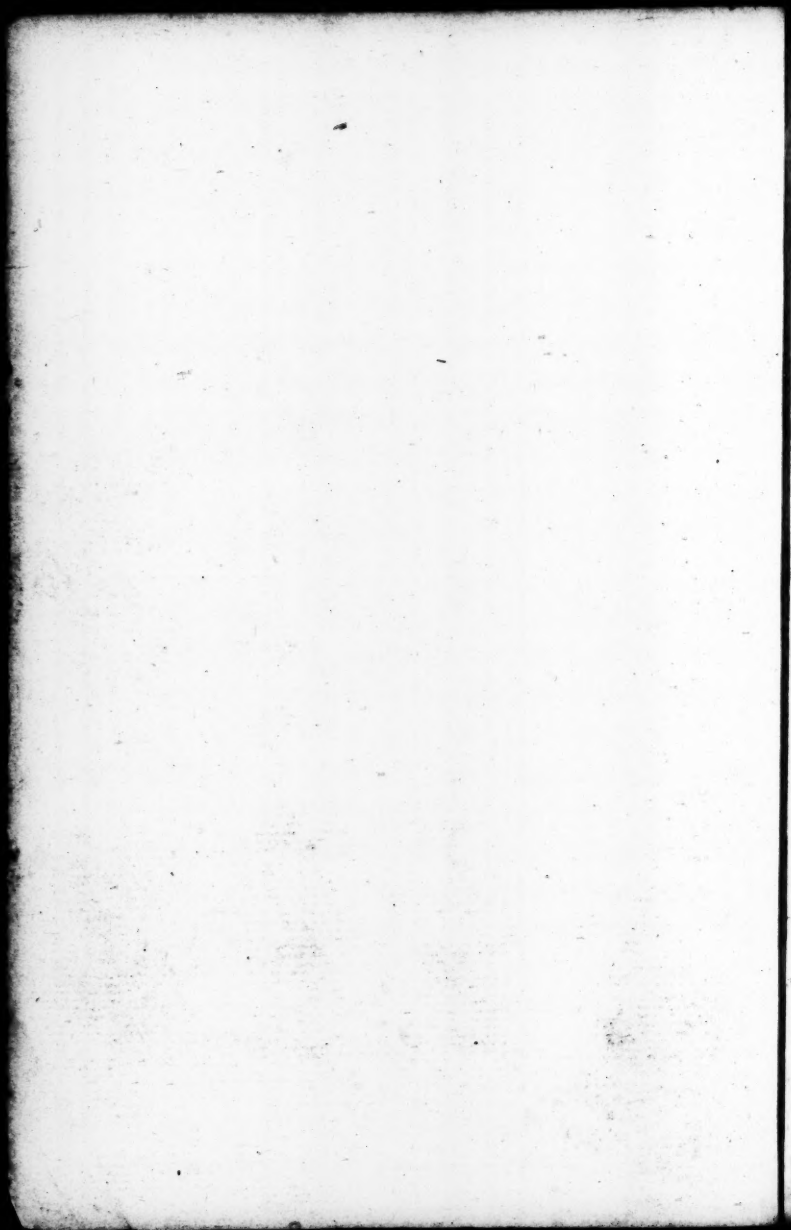
5. Hence the love they have one to another, and delight to glorifie one another, *Joh. 5.23.*

2. Of the diversity of the Subsistences, this will appear in that which followeth.

*Quest. How may the Subsistences be distinguished from the Essence, and one from another?*

*Ans. w.*





*Ans.* The Subsistences may be distinguisht from the Essence, as adjunct manners belonging to the same Essence, and are distinguisht one from another as Relates, by relative properties, and are not improperly called persons, for a divine person is the Godhead with a relative and individual property, and is either Father, Son, or Holy Ghost.

1. The Subsistences are distinguisht from the Essence, as adjunct manners belonging to the same Essence, as the same hand opening and shutting, the beams of the Sun reflecting and reflected, these are not the hand nor the Sun, but adjunct manners of the Being of these.

2. Hence they differ from the Essence only in some respect, not as divers Essences, the same hand, the same Sun, so the same God-head reflecting and reflected.

3. Hence the Subsistences are not divine Attributes, which are one as they are in God, but diversly appearing to us, but these are divers whither we apprehend them so or not.

4. They are not inherent qualities in the Essence, for there are none such in the Essence, as we heard in the description of the Essence.

5. They are manners adhering and belonging to the Essence with it and by it, *Prov. 8.30.*

2. They are distinguisht one from another, as Relates by their relative and individual properties, as teaching and being taught, reflecting and being reflected, hence followeth.

1. They are coexistent, as Relates, for they are mutual causes, therefore exist together, *1 Job. 1. Prov. 8.30*

2. Coinexistent one in another, for Being and existence is of, and in the cause, and they are Relates, therefore mutual causes, & therefore one in another, *Job 14. 10*

3. They are coapparat, for knowledge's of the causes, and these are mutual causes, hence he that knows

the

the one, knows the other, *Job. 14. 9.*

4. And yet one is not the other, for Relates are mutual causes, and differ as cause and effect.

3. Hence they are not improperly called persons.

A person is a perfect and individual substance of a reasonable nature. 1. A substance; For meer Accidents or Adjuncts are no person, as virtues are not called persons individual, for mankind is not a person, because it's the genus, but individual men are called persons. 3. Perfect, for the Soul alone is not a person, because it's but a part of man, not a perfect man. 4. A reasonable nature, creatures without Reason are not persons, and by way of eminency it's attributed to men.

And the God-head with a relative and individual property is a divine person, and is either persons breathing or breathed, *spirante* or persons breathing, as Father and Son, *Spirit*, or breathed, as the Holy Ghost.

*Quest. Who is the Father?*

*Ans.* The Father is the first person who begets his Son, God is happy in himself. 2. Hence he knows himself. 3. Hence he conceives the Image of himself. 4. Hence to conceive and beget, and this may be called active Generation, this properly belongeth to the Father, and he is first in order 1 *Job. 18.*

*Quest. Who is the Son?*

*Ans.* The Son is the second divine person begotten of the Father. 1. God is happy in himself. 2. Hence is known and conceived of himself. 3. Hence to be conceived and begotten, and this may be called passive generation, this properly belongs to the Son, *Heb. 1. 3. Job. 1. 18.* and he is the second in order.

*Quest. Who is the Spirit?*

*Ans.* The Spirit is the third divine person proceeding from the Father and the Son.

1. God is happy in himself. 2. Hence knoweth and







is known of himself. 3. Hence is breathed after by himself, and this may be called passive spiration, and is the relative property of the Spirit, *Job. 16. 14.*

And the Reason why active spiration doth not constitute a person is, because it doth not nextly and immediately belong to the divine Essence, but to the Father and the Son, for [it is God conceiving, and having conceived the Image of himself, doth breath after himself, and thus active Spiration doth nextly proceed from the Relative properties of the Father, and the Son.]

2. Active spiration belongs in common to the Father and the Son, and is no individual property belonging only to one.

*Quest. What is the Efficiency of God?*

*Ans.* The Efficiency of God is that whereby he worketh all in all things according to the counsel of his will, for his own glory, by his Omnipotency in Creation and Providence, and which honour of working belongs to the three persons, who work the same according to their distinct manner and order of Subsistence.

1. It is that whereby he worketh all in all things ] for he is the first Being, hence the power of working is of him, and hence he is the first mover in all other causes, and worketh all in all, *Eph. 1. 11.*

2. Hence appeareth his Omnipotency, if he doth all, then he can do all, hence all powerfulness belongeth to him, he can do a work of power.

1. Not that which argueth weakness. 1. Hence not that which is contrary to his nature, *2 Tim. 2. 13.* and

2. Hence not that which is contrary to the Rule of nature, for the Rule of nature is a beam of his own wisdom. 3. He can do all possible things as to raise Children out of stones, which is not to produce an effect without a cause, that would be contrary to the Rule of nature and his wisdom, but he can supply the place of the cause immediately, *Matth. 3. 9.*

Attribute

Attribute Omnipotency to him eminently, his power of acting and act is one in him, otherwise a change in him, which can not be, but the creature is the Subject of the change not God, the beams of the Sun are in power to warm or shine upon this or that thing which they do not in act until that thing comes under the beams of the Sun, and yet no change in the beams of the Sun, but in the thing warmed by the same, so in respect of the power of God.

3. According to the counsel of his will ) or his own glory, here appears the decree of God, whereby he determines what shall be done.

1. He can do all things absolutely possible, this is his absolute power. 2. He will do that only which may stand with his wisdom and good will this is his ordinate power, that he will do only that which is conditionally and respectively possible, *Eph. 1. 11.* he could have made more then one woman for one man at first, in respect of his absolute power it was possible, *Mal. 2. 15.* but in respect of its inconsistency with his wisdom it was respectively and conditionally impossible.

3. Hence a decree to determine what shall be done and what shall not be done, and to this decree belongs that which is Complemental and Essential. 1. Complemental. 1. His truth, his words agree with his mind, *Ier. 10. 10.* 2. His faithfulness, he doth what he hath said, and that as he hath spoken, *1 Cor. 10. 13.*

3. His constancy,—his decree can not change, *Isa. 6. 10.*

2. That which is Essential to his decree. 1. The final cause his own glory, for if he intended ultimately any end besides himself, he should deny himself, *Eph. 1. 6.*

2. The Efficient causes of his decree, his wisdom and good will. 1. His wisdom, *Psal. 104. 24.* 1. He acts well. 2. Hence according to Rule. 3. This Rule is not of the creatures, but of him. 4. This Rule by which





he acts is the idea or pattern of well acting. 5. This Idea in God is the first cause of well acting. 1. It borroweth not. 2. Hence its meely imprinting, and that wisdom in the creatures is imprinted, and is the impression or Image of it. 3. Hence the Rules of Art as in God are eternal, but as in the frame of Creation they are in time, if there had been a man from all Eternity he must have been *Animal, Rational*, the definitions of things are eternal Truths, whatever becomes of the things themselves.

2. The other Efficient cause of the decree is the will of God, to which we ought to attribute the greatest liberty, for either he acts freely, or by necessity, if by necessity, then either by outward necessity, that which is called the necessity of coaction, as forced by an external power, but this can not be, he doth his pleasure: or inward necessity, the necessity of nature, as fire burneth, and as all natural causes act *ad extremum potentie*, then he had done all things absolutely possible, but he acted not as a cause by necessity, nor by nature, but as a cause by counsel most freely, *Rom. 9. 18, 19.*

2. The goodnes of his will. 1. He willeth himself, as the chiefest good. 2. He willeth what is agreeable to himself. 3. He seeth it to be such, and willeth it as such otherwise he might will that which is contrary to himself. 4. Hence, because he seeth it to be agreeable to himself, and best, *Consideratis Considerandis*, he willeth it, *Eph. 1. 5.*

3. The Efficacy of his will. 1. He willeth the Being and the manner of the Being and acting of a creature, that it be such a creature, and so qualified. 2. Hence he willeth some to be natural causes, and some to be contingent, and act as causes by counsel. 3. Hence he willeth that man shall act freely. 4. Hence he doth not put any necessity or constraint upon mans will, for then he should act contrary to his own decree, *Rom. 9. 19.* which can not be.

1. He

1. He willeth what is agreeable to himself. 2. Hence his will presupposeth a good, and therefore willeth.

3. But it presupposeth none in the creature, but willeth and worketh it.

4. The Independency of his will, it depends not upon any cause out of himself, only distinguish between *Eu-praxie* and well acting, as it leads to God, and is agreeable to himself, and therefore willeth it. And that the Creature may thus act, he willing worketh it-- *voluntas decreti*, the will of Gods decree maketh a thing good,--*voluntas mandati* the will of his Command enjoyneth the practice of that which is good, hence his commanding will is the Rule of obedience. And God is Omniscient and Omnipotent, but not Omnivulent, *Dan. 4. 35.*

The last particular in the description of the Efficiency of God is, that the honour of Efficiency ought to be attributed to all the three divine persons.]

1. Efficiency belongeth to God as God, therefore to all the three persons.

2. Hence a cooperation of the persons. 1. They work the same, *Iob. 5. 16, 17.* 2. They are equal in their working. 3. Hence the causal power, a divine person putteth forth, is not of another, but of himself as God.

3. Yet a distinct manner of working, according to their distinct manner and order of Subsistence, which order, 1. Is no order of dignity, for they are coequal.

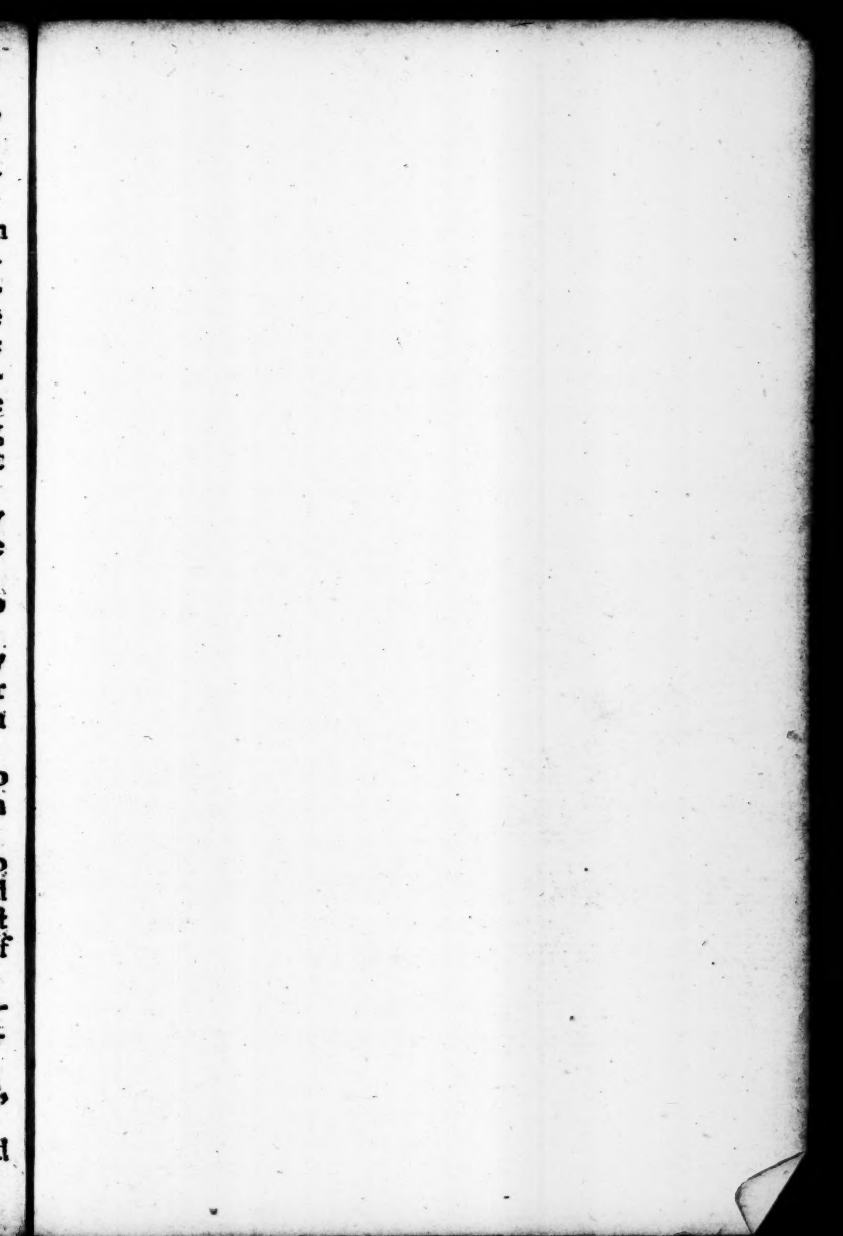
2. No order of time for they are co-Eternal. 3. No order of Existence and nature, for they are Related and are coexistent. 4. It is an order of origination, or first in numeration, God works by knowing, and being of himself, and breathed after by himself. Hence,

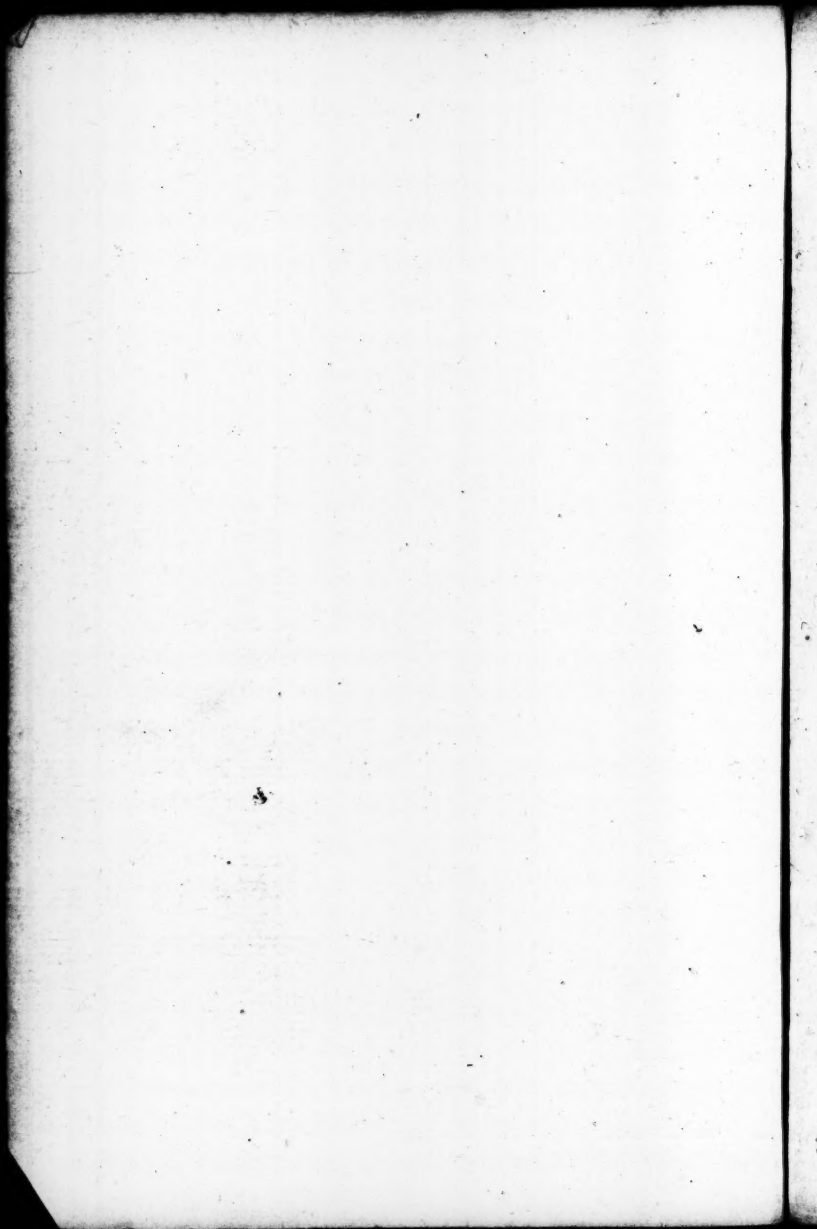
1. The Father works of himself by his Son and Spirit, and the origination of things, and especially Creation is attributed to him.

2. The Son worketh from the Father by the Spirit,

and







that the dispensation of all things is attributed to him, and especially Redemption.

30. The Spirit worketh from the Father, and the Son, by himself, and thus the consummation of things is attributed to him, and especially the work of application, *Job. 16. 13. 14. 15. 17.* the parts of Efficiency followeth, (namely) Creation and Providence.

Quest. *What is Creation?*

Ans. Creation is that whereby God made the World out of nothing, very good, in six dayes; some Creatures were made Immediately out of nothing, as the third Heavens, the Angels; and the first matter, and some immediately out of nothing, as the Elements; and the Elementaries, and amongst those, last of all, man was made.

1. Creation is that whereby God made the World; for it was made, or not made; if not made, then no causes of its Being, then no matter nor form, nor end, which cannot be; and either God made it, or it made its self, then it was the cause of its own Being, and should be before it was, which cannot be.

2. Out of nothing ] or else out of some first, then out of himself, for there was no other first Being, then of the same Essence with him, this cannot be, therefore made out of nothing, or if the World had been Eternal, then a numberless company of dayes had been before this day, then this day had never been, there is a Succession of things and times, therefore the World not Eternal, *a patre post.*

3. Very good ] goodness is a fitness for the end, 1. Universal, in respect of the last end to which all ought to serve, (namely) the glory of the Creator. 2. Particular subordination of things and ends one to another, until it cometh to the last end, *Gen. 1. ult.*

4. In six dayes ] *Gen. 1. ult.*

The parts of the World are Creatures made out of nothing, either Immediately, or mediately. Immediately, and

and were perfect, or imperfect, perfect as the third Heavens, and Angels, *Gen. 1. 1. Job. 38. 7.*

Hence these were not made out of any preexistent principles. 2. Hence their matter and form stood together immediately out of nothing, and are constant natures.

3. Hence not subject to generation nor corruption, cannot acquire nor lose their form, because made and continued by Gods immediate hand, 4. Hence everlasting. *Math. 6. 20. & 22. 30.* The third heavens is that most lately and glorious habitation where God is seen as it were face to face, *1. Cor. 13. 12. Math. 18. 10.*

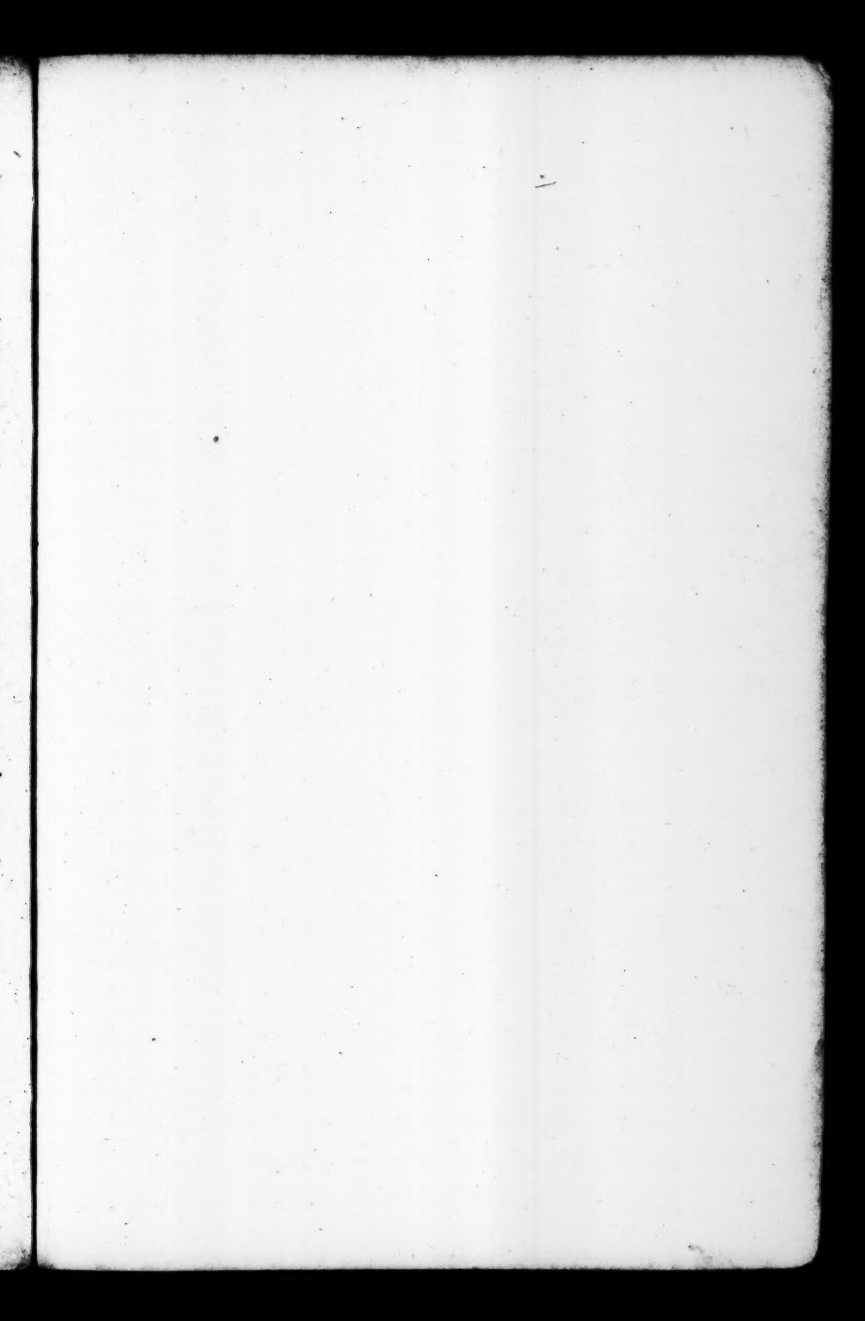
The Angels were Spirits made to praise God by being ministering Spirits. *Hebr. 1. 7. 14.*

2. That which was made immediately out of nothing, & was imperfect, was the first matter; it was a first matter, for it was not of the Elements, nor of any pre-existent principle. 2. Made out of nothing, as the third heavens & the Angels, *Gen. 1. 1, 2, 3.* It was imperfect. 1. Without form. 2. Hence no special nature. 3. Hence no qualities. 4. Hence overspread with darkness, which was not created, but is a meer privation of light. 5. Hence the first matter was meerly supported by the power of God, otherwise it would have fallen into nothing: called Earth in respect of its deformity, inferiority and vileness.

Next follows the Creatures, mediately made out of nothing, Elements and Elementaries.

1. Elements made out of the first matter; but the first matter having no form, could give no substantial form to the Elements. 2. Hence their Forms were immediately out of nothing. 3. Hence in respect of their special natures not subject to corruption, but eternal: and though they shall change accidentally, but not substantially in respect of their forms and special natures; for the heat of the fire shall not be extinguished, but remain forever. *2. Pet. 3. 10. Isai. 66. ult.*

Elements are either the higher or lower,





The higher, as fire, Air. The Fire is the highest and hottest Element, and being condensed it burneth and shineth: hence is light, and from light a constitution of day and night.

1. The day is when the light turneth downward, and overspreads our Hemisphere.

2. The night is when the light turneth upward, and overspreads our Hemisphere, hence followeth a division of day and night, and this division is by Morning and Evening properly taken.

1. Morning is the end of darkness, and beginning of light, and Evening is the contrary.

And night and day considered together do make up one night-day, called a natural day consisting of twenty four hours, the other called a Civil or artificial day.

And the third Heavens, the Angels, the first matter, and the Element of fire from which proceeded Light, was the work of the first day, *Gen.* 1. from the 1. to the 5.

2. The Air which is a higher Element and most moist, and as it were the matter of every sound.

1. It slides into the most intimate passages, where matter cannot. 2. It is easily assimilated to the figure of another thing, and therefore is most moist, called the Firmament, or Expanse, because it was spread as a Curtain, and was the work of the second day, *Gen.* 1.8.

The lower Elements are water and Earth, the water most cold, the Earth most dry, and both make one Globe, but the water being next to the Air by order of Creation, and therefore inclineth to stand above the Earth, *Psal.* 104.6.

The Elementaries imperfectly mixed, or perfectly mixed. Imperfectly mixed, whose parts are not so closely united as the meteors which arise from the fumes of the Elements.

2. Elementaries perfectly mixed, which have either a body only, or not only a body, but a quickning Spirit;

a body only in the Minerals, and a body, and a quickning Spirit, and have either a single life, or compound. A single life, one kind of life only, either springing, or moving. A springing life as the Plants, and the lower Elements the Meteors, the Minerals and Plants were the work of the third day. *Gen. 1. 13.*

2. A moving life as the Lights, the greater, or lesser.

1. The greater as the Sun and Moon.

2. The lesser, the other Stars the work of the fourth day, *Gen. 1. 19.*

Those which lead a compound life, more lives than one, and either less compound or more compound. Less compound as Bruits, who are either remote from man, or more nigh to man; remote from man, as Fishes and Fowls, the work of the fifth day, *Gen. 1. 23.* or more nigh to man as the Beasts, made the sixth day with man, *Gen. 1. 26, 31.*

The most compound life as the life of man.

*Quest. How did God make man?*

*Ans.* God did make man to consist of a body and a reasonable, and immortal Soul, according to the Image of God, and gave him dominion over the Creatures, and he was perfectly fitted to please God.

In the Creation of man we may consider his constitution and perfection.

1. His constitution or parts, as he consists of body and Soul. 1. His body, which is a part of man made out of the Elements, especially out of the Earth, and fitted with Organs for the Soul.

1. A part of man with the Soul, hence not his matter only.

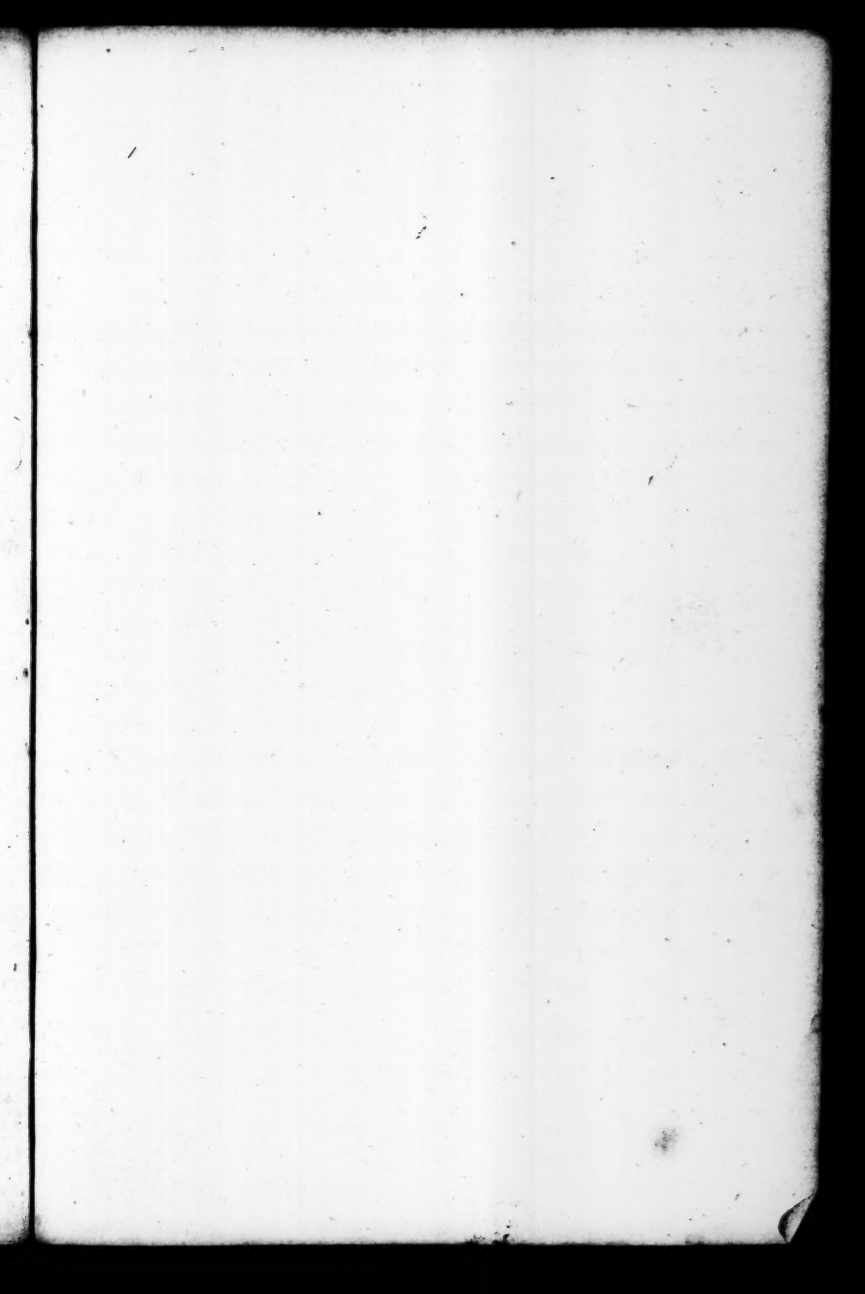
2. Made of the Elements for it is nourish'd by them.

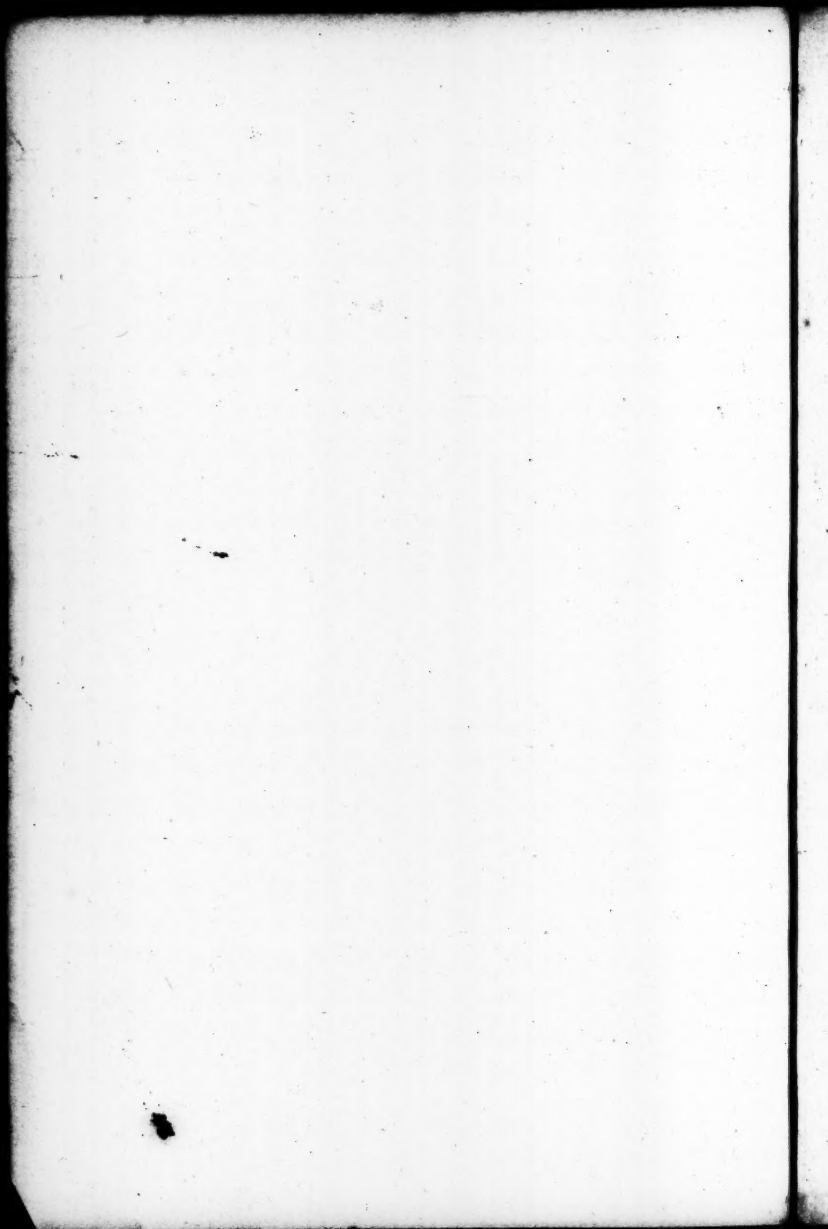
3. Especially of the Earth, therefore beareth that Name, *Gen. 2. 7.*

4. Fitted with Organs for the Soul to be its house or Tabernacle.

2. The







2. The Soul is a quickning Spirit, or Spiritual Substance, immortal, having understanding and will, and fitted for union to the body.

1. A quickning Spirit, or spiritual substance, a Spirit therefore invisible. 2. A substance, therefore matter and form.

1. Matter, else it could not suffer, for to the matter belongs passive principles. 2. Form, otherwise deformed, or boundless, for the Form limits the thing.

2. Immortal, for it was made immediately out of nothing, and hence returns to him that gave it, *Eccl. 12. 7.*

3. Understanding and will, hence a reasonable Creature, a cause by counsel.

4. Fitted for union to the body. 1. The Soul is at first united to the body. 2. Hath a fitness for it. 3. When separated doth affect this union, *Rev. 6. 10.*

2. The perfection of man at first, a fitness to please God, in which we may consider the image of God in man, and his dominion.

1. The image of God imprinted on man, *Gen. 1. 26.*

1. In his understanding, he was able to see all the Rules which would lead to God, *Prov. 30. 2.* 2. In his will, to choose them, *Eccl. 7. 29.* 3. In his affections and body, with all the members thereof fitted to obey the commands of sanctified Reason and will, *Rom. 6. 19.*

2. Dominion, which was that Royalty of man whereby he had power to use the Creatures for his end, *Gen. 1. 26.*

And the woman was joyned with him as a Co-partner with him in this perfection, and his Companion, *Gen. 2. 22.*

Thus of Creation, in which these wonders appear.

1. God made something out of nothing, his power being infinite.

2. The act of Creation in respect of God Eternal, otherwise he should change, which cannot be, but passive

five Creation had a beginning, that is, in respect of the World made.

3. Time and place began with the World, having no absolute being, but relative respecting the Creatures hence no time nor place before the World.

4. Man the *Microcosmos*. 1. A being, as the Elements. 2. A body as the Minerals. 3. A moving life as stars, & springing life as Plants. 4. A sensitive life as Beasts, and 5. A rational life as Angels; and ought to lead a God-like life as God, acting his Image in imitation of him, and for him.

Quest. *What is Providence?*

Answ. It is that whereby God looketh to his Creatures, either in an ordinary, or extraordinary manner, and therefore preserveth and governeth them either by his common government, and thus he overruleth all his Creatures, or by his special government, and thus he ruleth Angels and men.

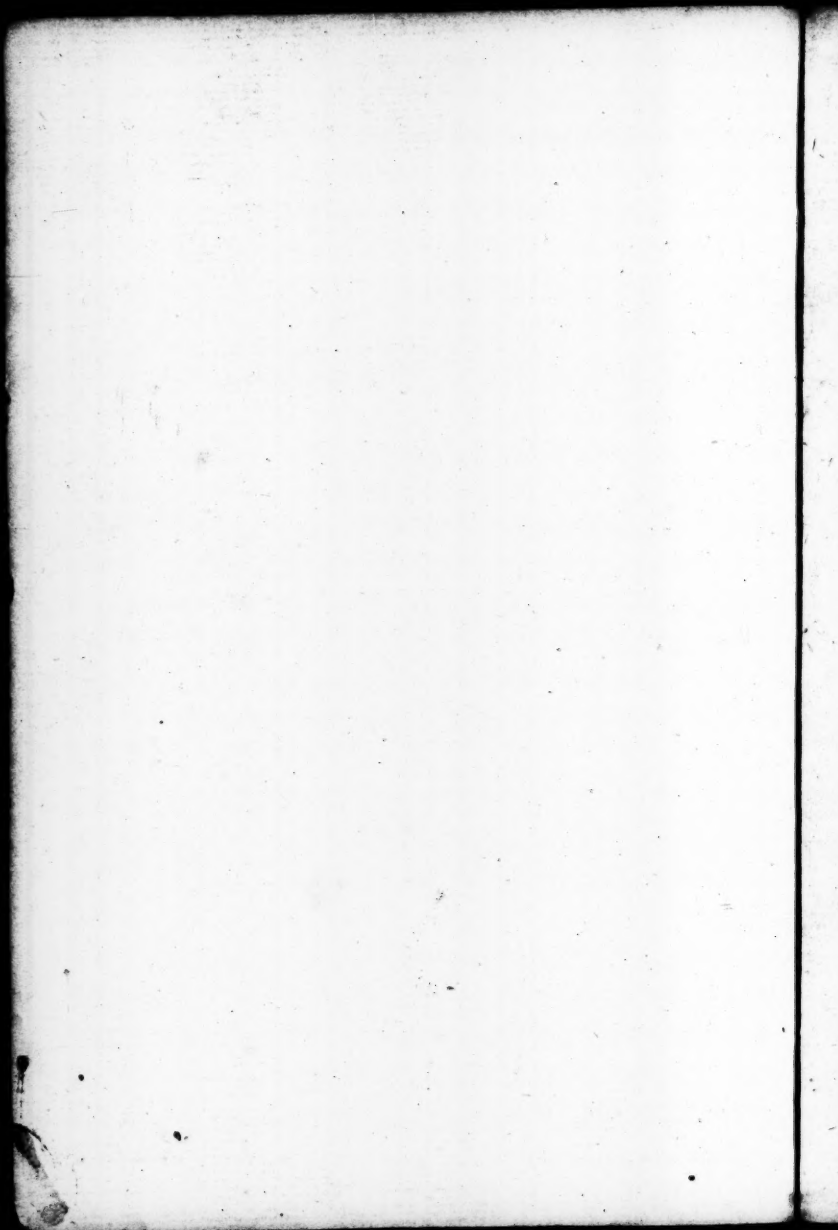
1. Providence is the Efficiency of God whereby he looketh to his Creatures] watcheth over them, *Psal.* 145. 15, 16.

2. This is either an ordinary, or extraordinary manner. 1. In an ordinary manner, that is according to the order set at first, *Hos.* 2. 22. 2. Or in an extraordinary manner, not attending to that order, & then the change is not in respect of the Rule, but in respect of the means, it is not to make an effect without a cause, but to supply the place of the ordinary cause and means by his own power immediately.

3. Providence is either Conservation or Government, Conservation which is that whereby the Being and qualities of the Creatures are continued,] 1. The Creatures have their Being from God. 2. Hence depend upon that same causal power to continue their Being. 3. The cessation or withdrawing of that power will be the dissolution of the Creature, *Psal.* 104. 29.

2. Government





2. Government which is the guiding of the acts of the Creatures to their ends. 1. They were made for some end, else in vain. 2. They must act, otherwise how can they attain the end. 3. Some Rule to guide them, else not act well. 4. Hence guided & governed, *Dan. 4. 34, 35.*

There are two sorts of causes which God governeth causes by nature and by Counsel. 1. Natural causes which he guides by the Law of nature to their inferior ends. 1. They act by power, or principle arising out of nature, *natura est res nata ex principis*, as water cooleth and fire burneth. 2. Hence determined to one opposite, fire of it self burneth only if condensed. 3. Hence this cause acts to the uttermost of its power if not hindered by an external power over-ruling. 4. Nature is in all Creatures, and God as a God of nature over-ruleth them, therefore this is called a common government, *Jer. 32. 19. Psal. 19. 1, 2.*

2. Causes by Counsel, whom God guides in a rational manner by special Rules to the highest end, thus Angels and men. 1. They have Reason and liberty of will. 2. Hence are to be guided in a rational manner. 3. This manner is 1. By shewing his will. 1. Commanding, and to that annexing a Promise. 2. Prohibiting, and to that annexing a Threatning, *Mic. 6. 8.* 2. Fulfilling his will, giving every one his due, *Jer. 32. 19.*

And thus the Lord ruleth Angels and Men. 1. Angels, 1. The rule given to them was the moral law, for they were made holy and righteous. 2. The transgression of this law was charged upon the fallen Angels as murder and lying: the event of this was,

1. Some of the Angels obeyed and were rewarded. 2. Some disobeyed and are miserable. 1. The time of their Fall was before men fell, for they tempted him. 2. Their sin was Pride, they kept not their station, but aspired higher, *Jude. 6. v.* 2. Their punishment not in the highest degree inflicted untill the last day, *Matth.*

24, 11. Next of the Government of God respecting Man.

*Quest. What is the Government of God respecting Man?*

*Ans.* The government of God respecting Man at first was that whereby God gave man the moral Law and promised to reward him with life if he obeyed, and threatened to punish him with everlasting death if he disobeyed. Concerning the event of which we may consider Mans *Apostacy* and *Anastacy*.

1. The moral Law was given to Man at first to be the Rule of Obedience, 1. For he was made holy and righteous, 2. And the transgression of this Law was charged upon fallen man: hence the same rule with the Angels only with these distinctions, 1. Various deductions and applications of the moral Law respecting the condition of mans life as he hath a body, as the Sabbath, the honouring of Parents, and such like rules were properly belonging to man. 2. As man had senses, and was to be led by sensibles to spirituals; thus Sacraments were appointed to him. 1. The Tree of life, to assure him of life if he obeyed, 2. The tree of knowledge of good and evil to be a seal of death if he disobeyed. *Gen. 2. 9.*

2. Man acted not as every Angel, for himself only, but as a publick person for himself and his posterity: but more of this in the *Apostacy* of Man.

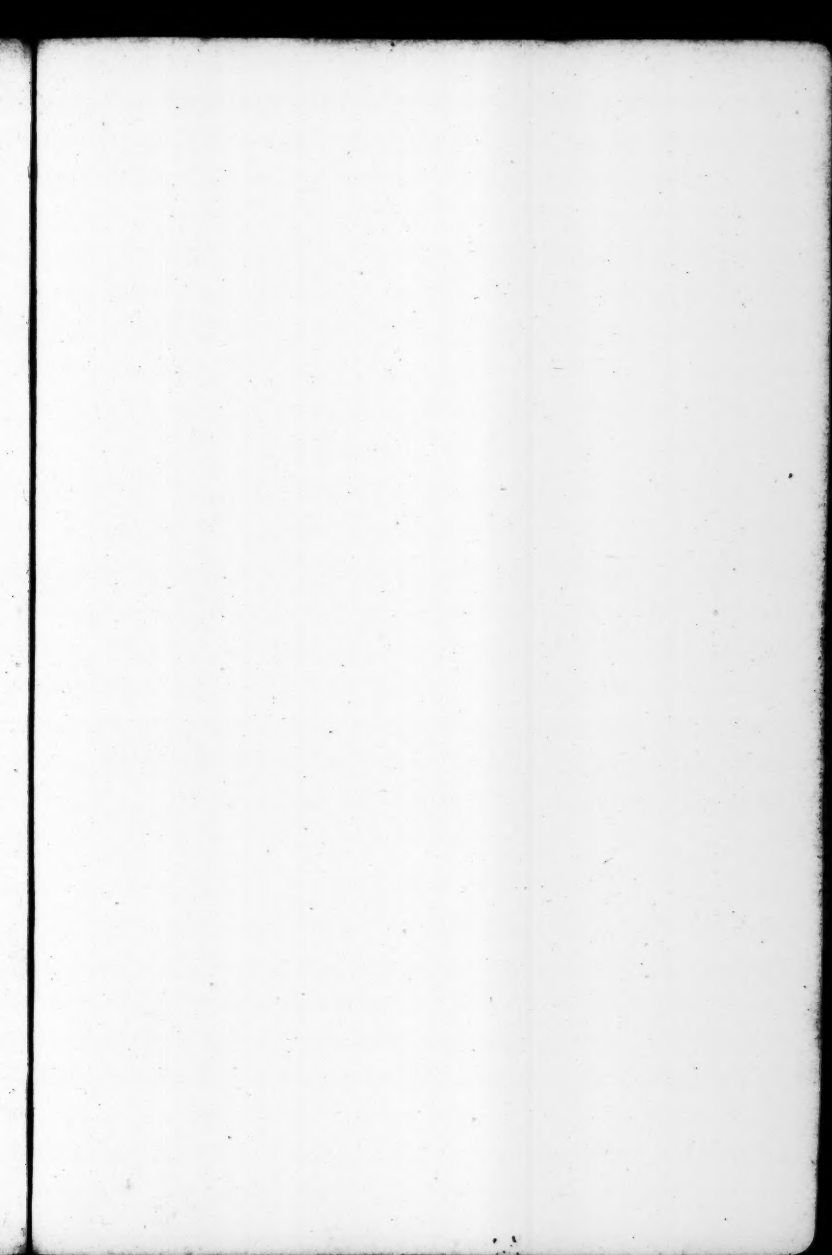
3. Hence arose a Covenant between God and his reasonable Creatures, Angels and Men: That God promised happiness upon condition of Obedience, and threatened the contrary upon disobedience.

And the event comes to be considered respecting man in mans *Apostacy* and *Anastacy*.

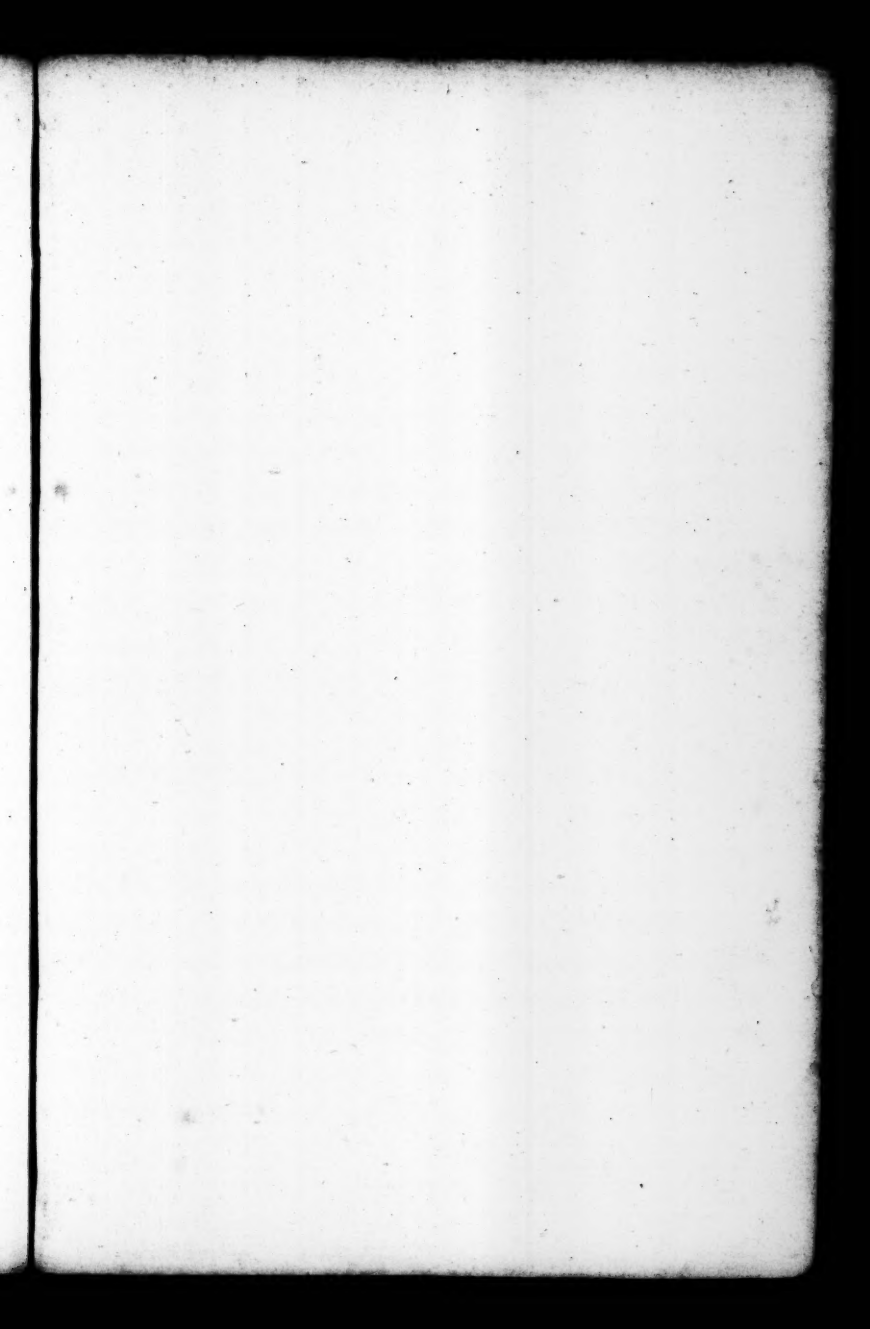
*Quest. What is the Apostacy of Man?*

*Ans.* The *Apostacy* of man is that whereby man did fall from obedience to the Rule of Gods government, in his disobeying by eating the forbidden fruit, the Devil tempting him to it by abusing the Serpent and the woman as instruments, and the Man abusing the liberty of his











his will, the effect of which was guilt and punishment upon man and his posterity.

In the Apostasy of man we may consider his Transgression and the Propagation of it.

1. The transgression itself in eating the forbidden fruit. 1. He had liberty to eat any other, *Gen. 2. 16.* 2. It was against an express command. 3. An abuse of the Sacrament; and thus a contempt of the whole Covenant, *Gen. 2. 17.*

And we may consider the causes of his sin, and the effects of it. The causes, a blameable, and blameless, the blameable, adjuvant and principal, the adjuvant or helping causes, the Devil abusing the Serpent and the woman. 1. The Devil tempted. 1. Pretending a good, 2. Concealed, yea, denyed the evil,

2. Abused the Serpent which had a natural subtlety which Satan abused, *Gen. 3. 1, 2, 3, 4, 5.* 3. Abused the woman, who being next to man might be most likely to persuade man, *Gen. 3. 6.* 1 *Tim. 2. 14.* 2 *Cor. 11. 3.*

2. The principal, blameable cause was mans abusing the liberty of his will, *Gen. 3. 6.* *Ecc. 7. 29.*

1. Man as a Creature was mutable, immutability is a property of the Creator, and mutability is inseperable from the Creature, that is a possibility to change, and this belonging to a Creature as a Creature, and not as a sinful Creature, is no sinful defect.

2. As man was a cause by counsel he had reason and liberty of will, and that liberty of indifferency, could chuse and refuse, had no necessity upon his will.

3. Adam had the image of God, so he was able to have obeyed if he would. 1. He had perfection. 2. This was not taken away before his fall; for then he had not been perfect before his fall,

4. Hence his first sin did not arise,

1. From any sinfull principle in him, for 1. He was perfect and had no such principle. 2. The eating of the forbid-

forbidden fruit was his first sin, but if it had arose from any sinful principle in him, that disposition to sin had been his first sin.

2. Hence first sin was not error in understanding, for either he had not ability to discern, or he did not use it. Not the first, for he had perfection of intellectual virtues; if the second, a neglect to use his ability, this was not error in understanding, but rather of his will.

3. Hence his first sin was a consent of his will to Satans Temptation. 1. Satan presents a good. 2. Tempts to unlawful means, and man inordinately chuseth the one, and is overcome by the other,

4. Hence man put himself under the power of his mutability, and thus abuseth the liberty of his will, *Eccl. 7. 29.* that a glass is breakable is not a defect to be complained of, but that man who was mutable would cry whether by an unlawful means he could not attain a good, and thus put himself under the power of mutability, and thus this glass is broken and undone,

2. The blameless cause was the Law of God. 1. The Law forbids sin. 2. Man opposeth it. 3. The Law must yield, or man must be broken. 4. The Law cannot yield, or give place, but is like a Rock against which a Ship runneth, and breaks it self in pieces, *Rom. 4. 15.*

The Effect of this was, first guilt, 2<sup>dly</sup>, punishment.

1. Guilt, whereby a transgressor is bound to suffer due punishment, or is lyable to it. *Rom. 3. 19.*

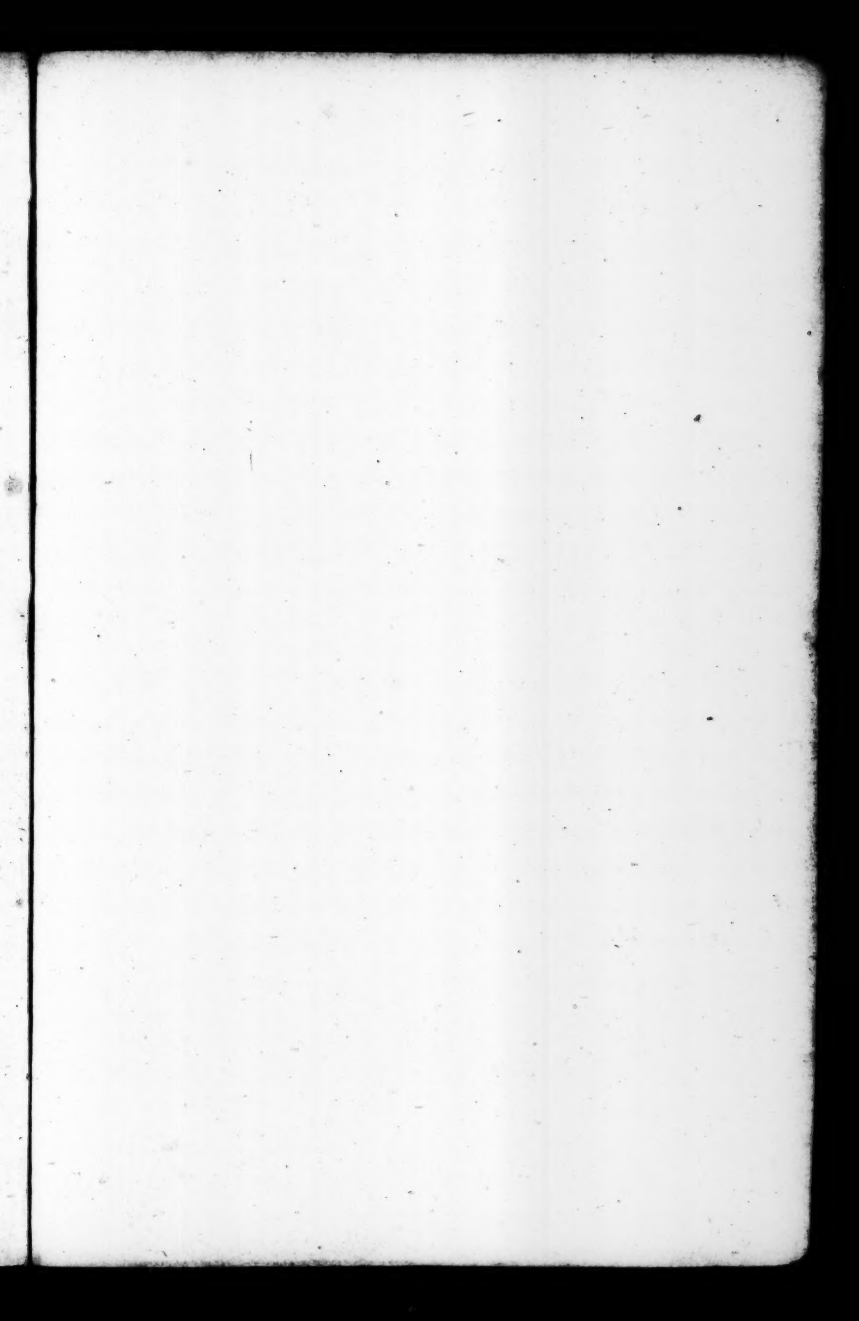
2. Punishment, namely the evil inflicted upon a sinner for his transgression, which is death it self, *Gen. 2. 17.*

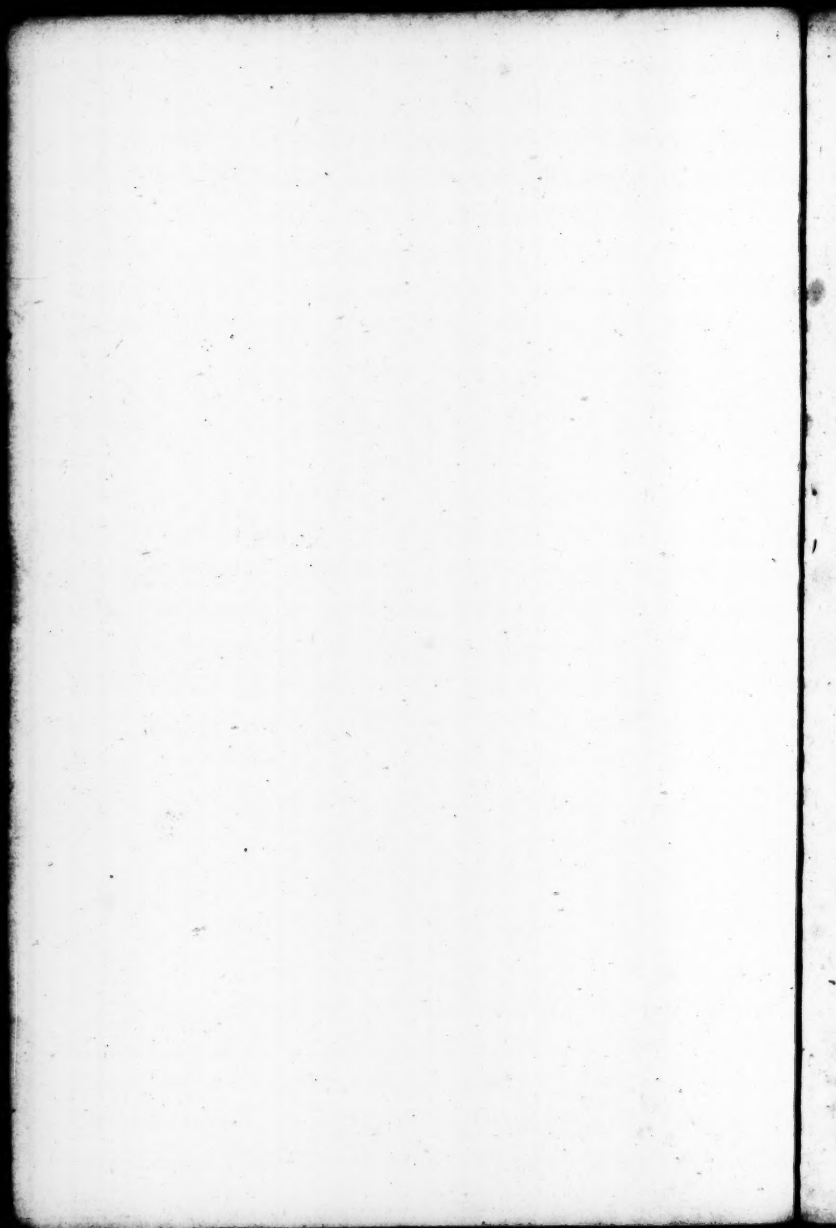
Quest. *What is the punishment of sin?*

Ans<sup>r</sup>. The punishment of sin is death, which is a privation of a happy life, and being subject to the contrary misery, both the first death, the body deprived of the comforts of this life, and at last severed from the Soul, and the second death which is the death of the Soul.

1. Death is the punishment of sin, *Gen. 2. 17,*

2. It







2. It is a privation of a happy life ] not meerly a privation of life, for then Being should cease, and the Subjects of misery be taken away, and so the punishment ended, but it is a privation of a happy or comfortable life, hence the parts of death are, 1. A privation of the good, and 2. The sense of the contrary misery. 3. The kinds of death, the first death, the second death. The first death, a corporeal death, the beginning of which is in a privation of the comforts of this life in some degree, & the contrary miseries, poverty, shame, sickness, 2<sup>d</sup> Cor. 7. 10. 2. The perfection of this is when Soul & body are separated, & the body returns to the Elements, Eccl. 12. 7.

The second death, which is the death of the Soul.

Quest. *What is the death of the Soul?*

Ans. The death of the Soul is first a privation of that which is Essential to spiritual life, as the principle of life, the Image of God, and the contrary evil possessing (namely) a principle of Enmity in mans nature against God, and a privation of the acts of life, and a swerving of mans actions from God, the first may be called original sin, and the other actual sin.

In the death of the Soul we may consider it as it is a privation of that which is Essential to spiritual life. 2. Of that which belongs to its well Being.

1. Of that which is Essential, as first, a privation of a principle of life, and so of the Image of God, Eph. 4. 18. man opposing the Law, defaced the Image of God, and spoyled himself. 2. Hence was subjected to a principle of Enmity against God, and thus a swerving of his whole nature, Rom. 8. 7. Gen. 6. 5. & thus sin taketh occasion by the Law, Rom. 7. 8.

2. A privation of acts of life, and the contrary to this a swerving of the actions from the Law, Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17.

The first of these is called Original sin, as it is the beginning and spring of the other, and the latter is called actual

actual sin, as it is the acting of vicious principles which are in mans nature, *Matb. 15. 18, 19.*

*Quest. What is the death of the soul in the second place?*

*Ans. The Death of the Soul in the second place is a privation of the favour of God, and being possessed with fear and shame: a privation of the confirming presence of God, and being subject to the power of Satan: and the consummation of this death shall be when the Soul immediately after its departure out of the body shall be cast into hell, and both soul and body after the day of Judgment.*

In the former we hear of a privation of that which is essential to a spiritual life, next of that which belongs to the well being and compleating of that life.

1. A privation of the favour of God. *Lam. 3. 43, 44.* And the contrary to this, possessed with fear and shame. *Isai. 57. ult. Gen. 3. 7, 8.*

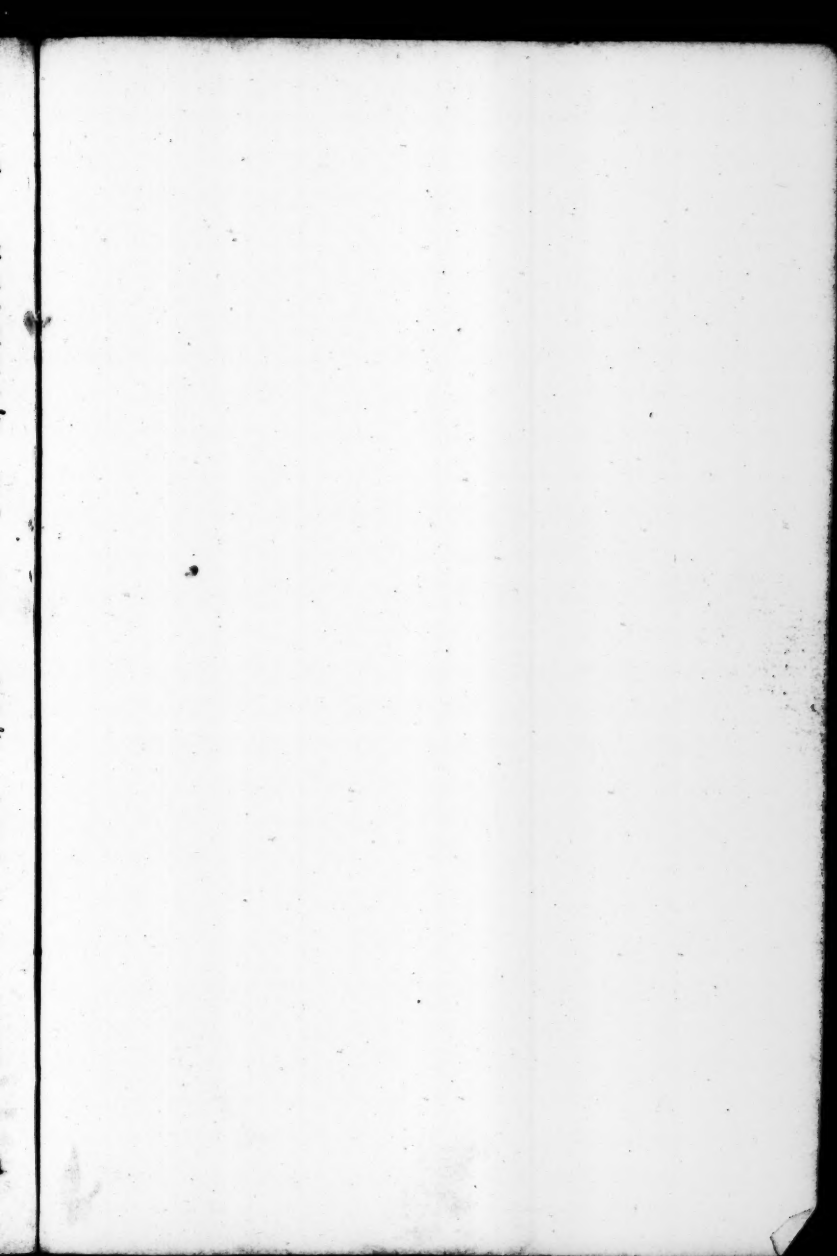
2. A privation of the confirming presence of God: Man should have been established in the way of life if he had obeyed; but he disobeying is deprived of this: and the contrary to this is a being subject to the power of Satan the tempter. *Heb. 2. 14. Eph 2. 3.*

3. The perfection of this death. 1. The Soul immediately after its departure out of the body shall be cast into hell. 2. The Soul and Body after the day of Judgment together cast into hell fire: *Mat. 13. 50. Rev. 20. 14 15. Matb. 16. 26.*

*Quest. What is the propagation of Adams sin unto his Posterity?*

*Ans. Adams Transgression is extended to all his posterity; for all mankind was in him as the common root, and he acted as a publick person, and therefore his sin is imputed to all his posterity, and he hath really communicated the same sinfull nature, that we are inclined to act as he did.*

We may consider the union of Adams posterity to him, and their communion with him.



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1. The union, Natural, Moral. 1. Natural: all mankind was in him, as he was the common root of all mankind. *Ab. 17. 26.* Hence what he acted all Mankind did act. 2. The moral union: He acted as a publick person, if he had obeyed, all his posterity had been happy; he disobeying all become miserable. *Rom. 5. 12.*

2. Communion with him, by imputation, and real communication. 1. Imputation: his sin is reckoned to his posterity as if they had done it, hence in respect of the merit of it accounted theirs, hence guilt and punishment upon all, *Rom. 3. 19.*

2. A real communication of the same sinful nature. Original sin, *Psal. 51. 5. Eph. 2. 3.*] Thus it is natural, such as the Root such are the Branches,] 2. Sin is conveyed either from God, or from the Parents, not from God, for he cannot be the author of sin, hence the Soul as it comes out of his hand is not positively holy, for then there might be a falling from grace, seeing many Children appear to be wicked afterwards, and yet the Soul as it comes out of his hand is not positively vicious, for he cannot be the author of sin.

2. Hence sin comes to the Child nextly from the Parents, and that first, is either immediately, but not so, for the Soul of a Child is not immediately united to the Parents, therefore can have no such communion with them.

2. Or mediately, and that is either by the Body or the Spirits which unite Soul and body, not from the body nextly, for that is united to the Soul by the Spirits, hence it is by the deordination of those Spirits which unite Soul and body, and these are conveyed from the Parents, and not under the power of distemper and disorder, and Communion is by union, and union is by the uniting means.

Qu. *What Attributes shine forth in the Apostacy of man?*

Ans. The holiness and Justice, and yet the mercy of God

God in gentleness and bounty to fallen man do shine forth, in, or by occasion of mans Apostacy.

1. The holiness of God which is that whereby he cannot approve of any, but those who do agree with him, to advance him as he is most glorious, hence he distasted man, and abhorred man, *Hab. 1. 13.*

2. His Justice inclined to give every one his due.

1. Remunerative, in rewarding him who doth well, *Rom. 4. 4.* 2. Vindictive, in punishing him who doth evil, *Rom. 2. 9.* and the degrees of this. 1. The Sentence called Judgement, 2. The Execution of it, *Ecc. 8. 11.* the degrees of this, first, if more mild called anger, if more sharp called wrath and fury, *Deut. 29. 23.*

3. His mercy inclined to succour the undeserving, hence first, gentleness inclined to spare a sinner in bearing, called patience, if long, his long sufferance, *2 Chron. 11. 36. 15, 16.* 2. His bounty inclined to afford supplies to the undeserving, *Rom. 2. 4.* Man suffers Gods displeasure for sin, but this man through his weakness can not bear, and therefore breaks under it, and cannot satisfy, and therefore it is just he should alwayes suffer.

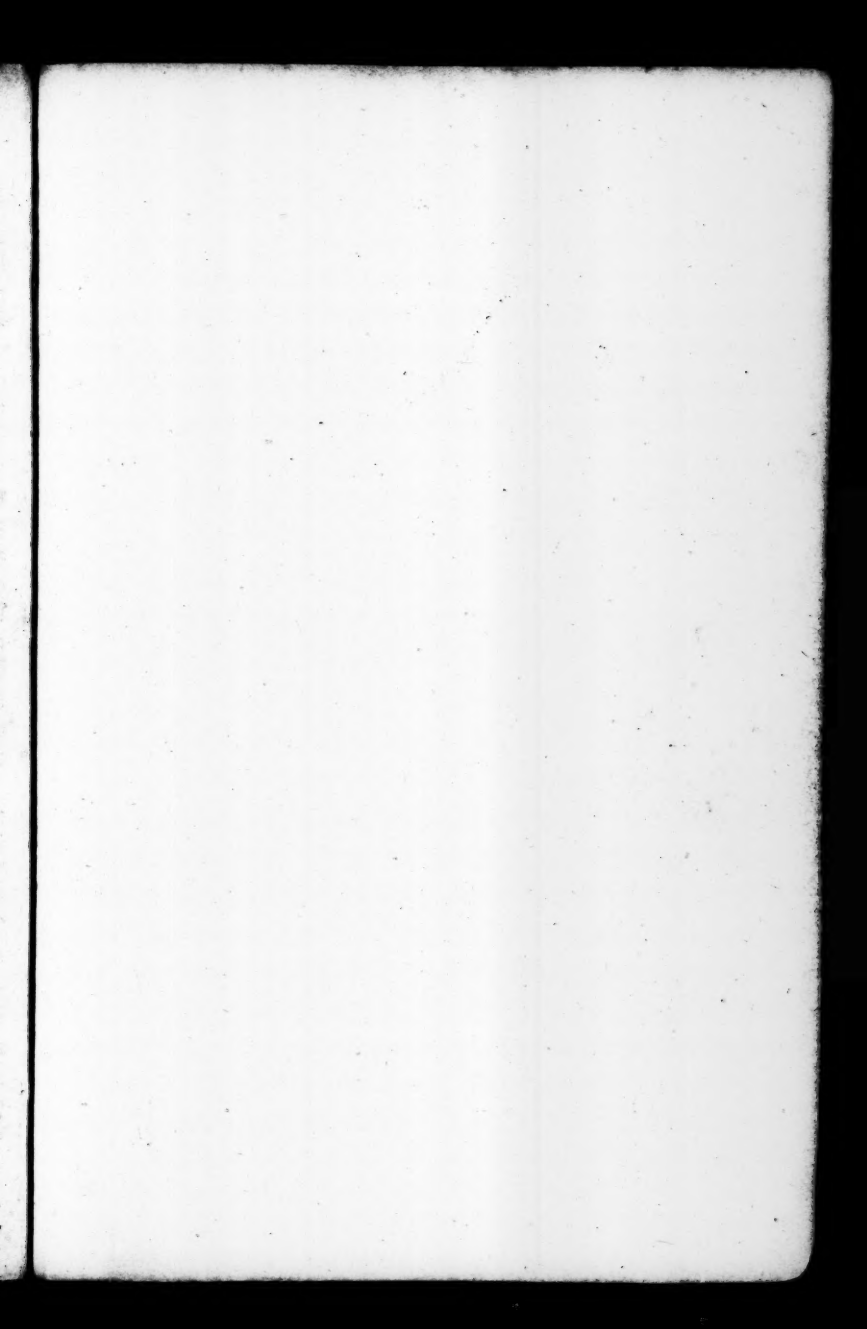
*Quest. What is the Anastacy of Man ?*

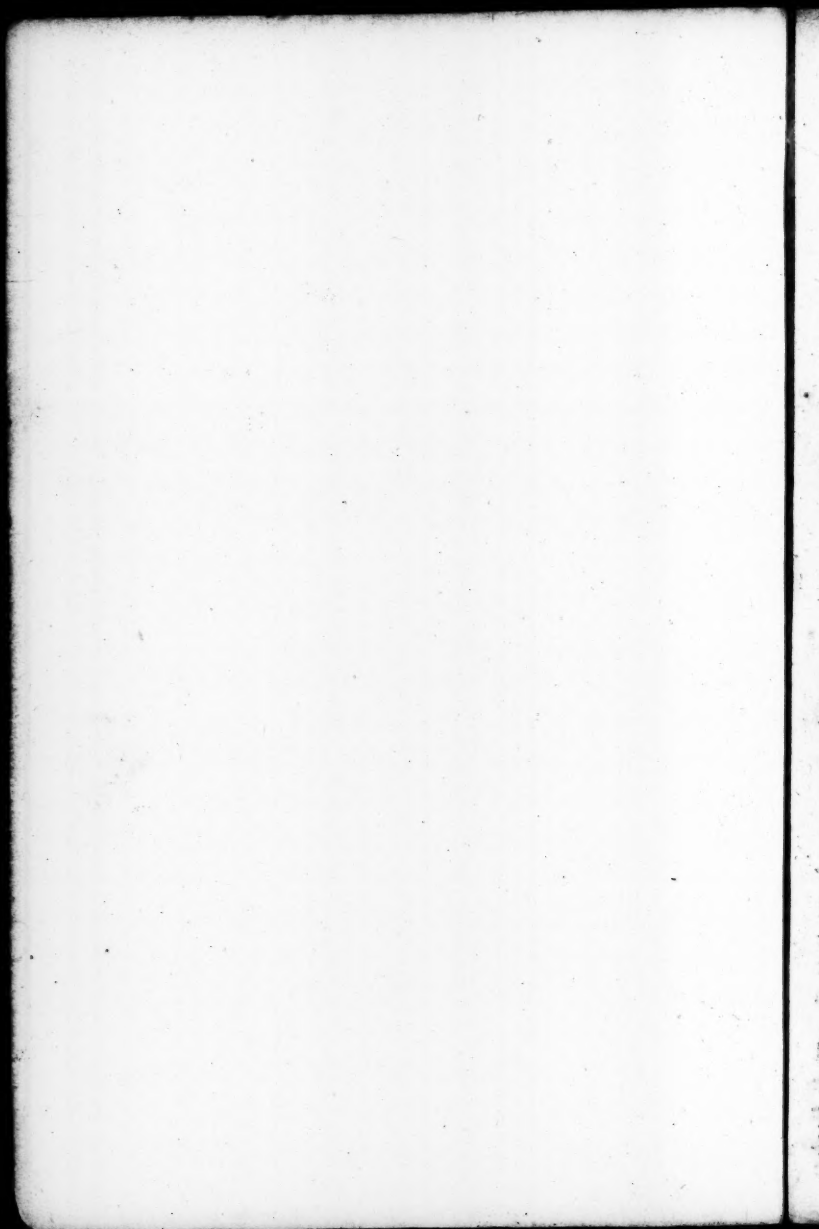
*Answ.* The Anastacy of man is that whereby the mercy of God recovereth some sinners out of a state of sin & death, into a state of grace and life by the redemption of the Son of God, whose work it is to reconcile God and man as he is Priest, and man to God as he is a Prophet and King, and by his Spirit sent to apply this Redemption.

1. The Anastacy of man is his recovery out of a state of sin and death, into a state of grace and life, *] Eph. 2. 1.*

2. This proceeds from the mercy of God, whereby he is inclined to succour the miserable, and the undeserving, and therefore this is done for his own Names sake, *] Isai. 43. 25.*

The parts of this are, Redemption, Application. 1. Redemption, which is a payment of a just price to divine Justice,







Justice, and thereby satisfaction. 1. God governs man as he is a reasonable creature. 2. Hence according to Justice. 3. Hence if man had obeyed he should have been rewarded with life, but he having disobeyed, he cannot live without just satisfaction made, *Rom. 5. 19.*

Concerning Redemption we may consider the person and his work. 1. The person who is the Redeemer, the Son of God. 1. God and man at variance, the Father in special, the person offended, man by his sin having made a breach upon the work of Creation, in which work the Fathers manner of working did shine forth, as we heard in the Efficiency of God; hence it was not meet for him to mediate. 2. This work is propounded to the Son of God, and he accepts it, and his manner of working doth especially shine forth in this, who is the second divine person, and this is the second great work, and he worketh from the Father by the Spirit, *1 Tim. 2. 6. Acts 4. 12.*

2. His first work, *to reconcile God to man*, as a Priest, *Heb. 2. 17.* 2. To reconcile man to God, first, as a Prophet making known the way of life, *Luk. 4. 18.* 2. As a King, dispensing life with a Kingly Authority, *Psal. 110. 1, 2, 3.* And by his Spirit sent to apply this Redemption, *Joh. 16. 8, 9, 10, 11.* but of this afterwards. The first being the Sufficiency, the second the Efficiency of mans Ananacy or recovery.

Quest. *What in the first place ought to be considered concerning this work?*

Ans. We ought in the first place to consider the fitness of Christ to be a Redeemer, for his two natures being personally united, and yet remain the same in Essence and Essential properties, and he was anointed, that is, called and furnished to this great work of Redemption.

To the performing of the work of a Redeemer, we may consider, first, a fitness of Christ to redeem. 2. The parts of Redemption. First, of his fitness to redeem appearing in his Incarnation and Union. First, his Incarnation,

nation, the Son of God was made man in all things but only excepted, and the manner of his Subsistence. 1. *He was like to us*, Phil. 2. 7. 2. *in all things*, Heb. 2. 17. 3. *except sin*, he was without sin, Heb. 4. 15. and the manner of the Subsistence of his humane nature, for that subsists in his divine person, in which we may consider the union of his natures, and their Communion. 1. Their union, which is that whereby the Son of God assumed a humane nature, to subsist inseparably in his own person.

1. The person assuming, was the Son of God, *Gal. 4. 4.* hence it was God assumed a humane nature, and yet not as God, for then all the three persons had assumed.

2. But the Son of God assumed mediately by his person.

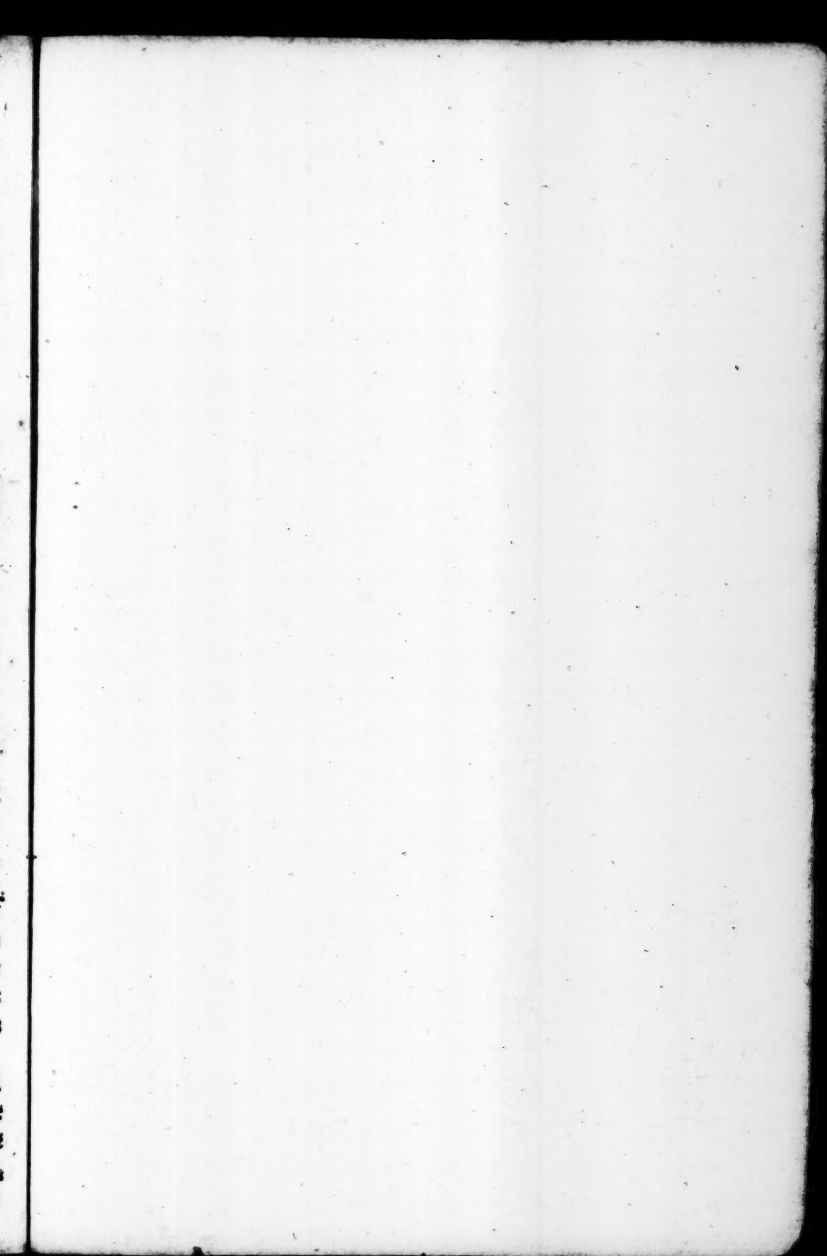
2. That which is assumed is a humane nature, Soul and body, hence 1. a twofold understanding, *Mark 13. 32.* 2. A twofold will, divine and humane, accompanied with a natural desire of his safety, *Math. 26. 39.* 3. And a twofold presence, Omnipresent as God, but not so as man.

3. The assumption itself, his humane nature did not subsist by its self, for then it had been a person, and then two persons mediating, but there is but one Mediator, *1 Tim. 2. 5.*

2. His humane nature subsisted in his person. 1. It was sustained by it from the beginning of its Being, and thus was related to the divine nature as an Effect, or an Adjunct. 2. It was filled with the divine nature, *Col. 2. 9.* and thus the divine nature had a twofold respect of Subsistence, one in the Godhead as he was the second person, this was from Eternity; another in the humane nature in time, and yet but one Subsistence, for this works no change in the divine nature, only a relation is added to it.

3. Subsisteth in it inseparably,] for if this union had been broken, then no Mediator, not God-man in one person, hence when Soul and body were severed, yet the divine nature preserved its union to both of them, *Acts 2. 31.*

4. Hence



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4. Hence assuming was no act of Christs Humiliation for, 1. It was an act of his divine person, and that cannot suffer. 2. If it were an act of Humiliation, it should be laid aside in the state of his Exaltation, then the union of Christs natures should cease in heaven, but this cannot be.

Thus of the union, Next of the Communion of Christs natures: only we must remember, 1. Their Communion. 2. But no Confusion.

1. Their Communion, which is personal, for such is their union.

1. Hence they co-operate to the same effect, if the divine nature doth effect that to which the humane nature doth not concur, then no work of God-man, if the humane nature did that in which the divine did not concur, then no act of the Person; hence they co-operate to the same effect.

2. Its according to their properties and distinct manner of working: when the humane nature was the Sacrifice, the divine nature was the Altar, which sanctifieth the Sacrifice: and as he was God and man he was the Priest, and when his body was raised out of the grave this divine nature acted in that work by virtue of its relation to the humane nature.

Hence what is proper to the Person is attributed to the humane nature by reason of its relation, as to be in the beginning; and what belongs to one nature is attributed to another, as God manifested in the flesh. &c.

And hence the humane nature is to be worshipped, not in respect of it self, but as united to the divine nature. *Heb. 1. 6.*

And yet the distinction of his natures remain, that is they remain the same in essence and essential properties.

1. In essence, his divine nature cannot be a humane nature, that cannot change; his humane nature cannot be a divine nature, for finite cannot become infinite.

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2. Distinct

2. Distinct in their essential properties, that although they doe make use of one anothers properties, yet the essence remaining distinct, their essential properties are distinct; a divine and an humane understanding, will and presence, as we said before.

Thus of the Incarnation, next of Christs Vnction, Call, Furniture.

1. His Call, his Father called him, that is 1. Chose him to this work, *Isa. 42. 1, 2.* 2. Gave him a Commission, *Job. 3. 17.* 3. Promised to prosper and reward him. *Isa. 53. 10, 11.* And Christ accepted of this work, *Psal. 40. 6, 7.* Hence a Covenant between the Father and the Son, and thus in this respect our Mediator was eternal. *Heb. 13. 8.* & 7. 17.

2. His Furniture. 1. A fullness of grace, *Job. 1. 16.* Beyond measure, *Job. 3. 39. Isa. 42. 1, 2.*

Hence all the three Persons have their hand in Redemption. 1. In making the humane nature. 2. In uniting the humane nature to the divine nature; for these belong to the efficiency of God as he is God. 3. But the second Person only assumes it, he alone is the term of that Relation, their act terminates only on and in him.

Quest. *Why must Christ be God and Man?*

Ans. Christ must be man that he might suffer for man and teach man familiarly, and be of the same kind with his body; and he was God, that he might enable his humane nature to suffer, and that he might be a most able Prophet, and be able to supply his body, and rule as King.

1. He was man that he might suffer for man; for man had sinned, and man must suffer: and he was God to enable his humane nature to suffer. *Heb. 9. 14.*

2. He was man that he might teach man familiarly after the manner of man, and he was God that he might be an able Prophet, *1. Cor. 2. 16.*







3. He was man that he might be of the same kind with his body, the head and the body must be of the same kind, and yet he must be God, that he might be able to supply his body, and to rule as King, *Eph. 1. 21, 22. Rev. 1. 17, 18.*

*Quest. What are the parts of Redemption?*

*Ans.* The parts of Redemption are Christs humiliation, and his Exaltion, 1. His humiliation, whereby he satisfied for offences, and merited life, humbling himself in his life, and especially in his death.

The parts of Redemption are humiliation and Exaltation. 1. Christs humiliation whereby he satisfied for offences. 1. Man had sinned. 2. Hence ought to suffer punishment. 3. Christ as a Surety beareth the punishment. 4. He satisfied for offences by his passive obedience, *Gal. 4. 4.*

2. Merited life. 1. If man had obeyed he should have been rewarded with life. 2. Hence no reward without doing well. 3. Christ doth perform this. 4. Hence Christ merited by his active obedience, *Rom. 5. 19.* passive obedience did only satisfy for the breach and wrong, but it was his active obedience which did merit the reward, namely life and happiness.

3. Humbling himself in his life, and especially in his death, the consideration of these followeth.

*Quest. What was the Humiliation of Christ in his life?*

*Ans.* Christs humiliation in his life was first in respect of his private life, his body was born of the Seed of the Virgin *Mary*, and both Soul and body having been made and sanctified by the holy Ghost, in his Infancy he was Circumcised, and offered, and fled into *Egypt*, and become subject to his Mother, and afterwards laboured with his hands, until he came to his publick life.

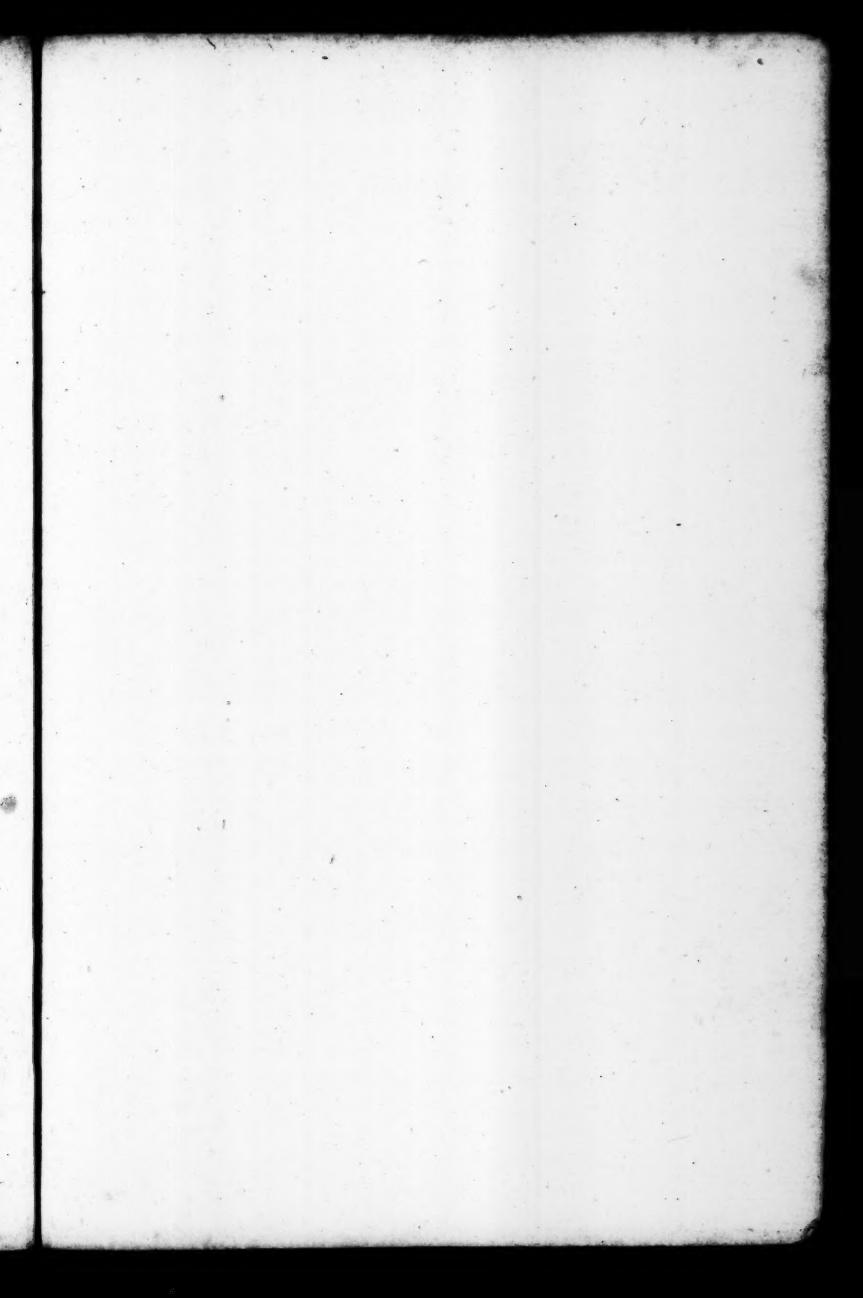
The humiliation of Christ in his life, private and publick life. 1. Private life, his admission into the World, commoration in it. 1. His admission, in which his Conception and Nativity. 1. His Conception; his body was

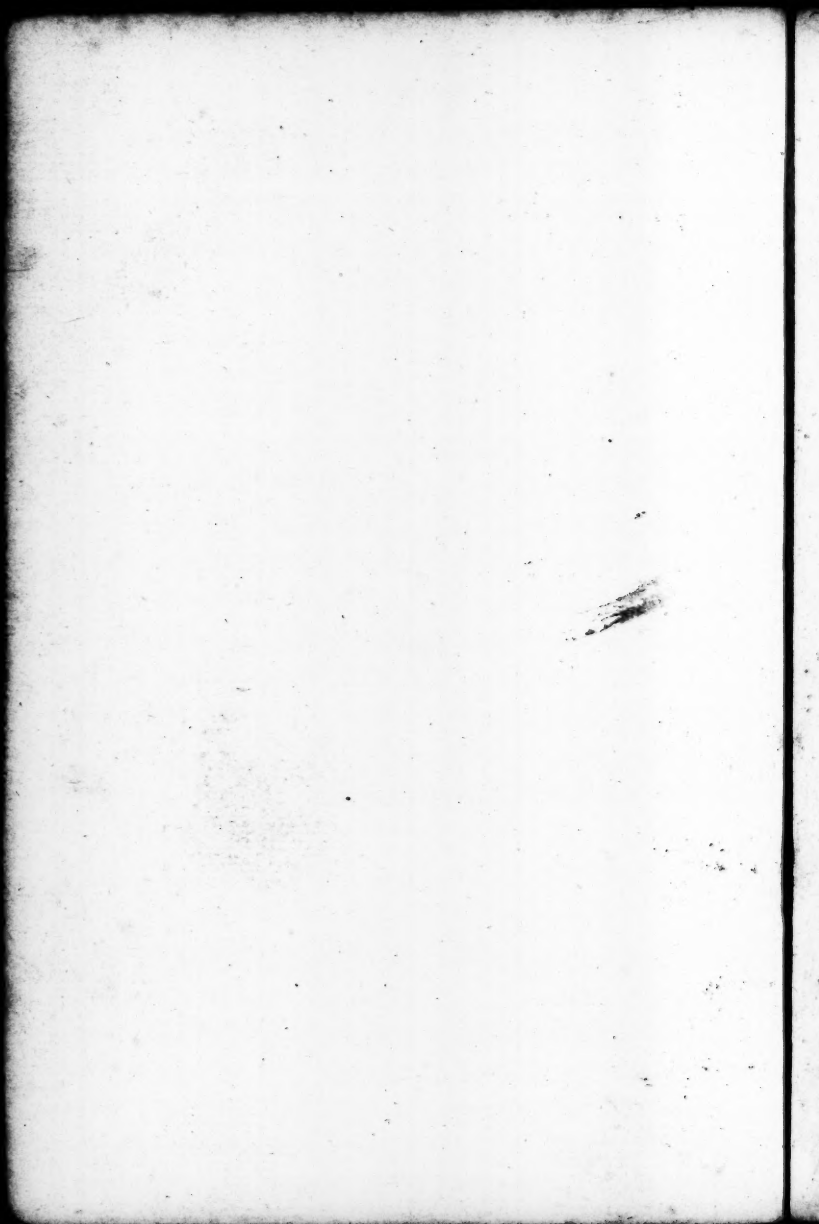
born of the Seed of the Virgin *Mary*, both Soul and body made and sanctified by the holy Ghost. 1. His body was of the Seed of the Virgin *Mary* as the passive principle, *Luk.* 1.35. the holy thing born of her. 2. Thus he was of the Seed of the woman according to the promise, *Gen.* 3.15. 3. *Mary* was of the Seed of *David*, hence Christ was king of the Jews by birth, being of the Seed of *David*, *Math.* 2.2.

2. Both Soul and body were made and sanctified by the holy Ghost as the active principle, *Luk.* 1.35. 1. His Soul made immediately out of nothing, created by infusing, and infused by creating, as the Soul of man is. 2. His body formed by the holy Ghost, hence though of the Seed of the woman, yet not of the Seed of man. 2. Hence the course of Original sin was stopt, and he was called that holy thing, *Luk.* 1.35. 2. Sanctified by the holy Ghost ] Soul and body united and raised to the highest perfection. 1. In respect of habitual perfection there could be no addition. 2. In respect of actual perfection there might be, and was a growth, *Luk.* 2.52. thus in respect of his humane nature he was a Son without a Father, in respect of his divine nature, a Son without a Mother, typified by *Melchizedech*, *Heb.* 7.3.

2. The Nativity of Christ, he was born of *Mary*, the wife of *Joseph*, before they came together, after she had gone a full time, *Math.* 1.25.

2. His Commoration in the World. 1. His private and publick life, and 1. His private life, 1. In his Infancy circumcised and offered, and thus performed the Ceremonial Law, *Luk.* 2.21;22. 2. Flight into *Egypt*, he was born to misery, and yet was to deliver his people out of *Egypt*, *Math.* 1.21. 3. His subjection to his Mother; thus fulfilled the Moral Law, *Luk.* 2.51. his dispute with the Doctors when he was about twelve years of Age, to shew that he needed not to be taught of man, *Luk.* 2.42,46,47. and his labouring with his hands, and thus





thus did bear the curse of our labours. *Genesis* 3. 19.

*Quest. What was the Humiliation of Christ in his publick life.*

*Ans.* Christ's Humiliation in his publick life was that whereby he entred into his publick life, with baptisme, and temptation, and his course in, it was a going about doing good in poverty and much labour, preaching and working of miracles: & towards the conclusion, prepared himself and his Disciples for his death.

1. Christ entred into his publick life with Baptism & Temptation.

1. By Baptisme, *Mat.* 3. 15. shewing himself to be the band of both the Covenants, and that the Covenant of works and the covenant of grace were performed in and by him.

2. By Temptation, *Mat.* 4. the beginning of that Chap. shewing he was come upon his trial, and should overcome and be able to succor the tempted.

2. His course in his publick life in going about doing good. *Act.* 10. 38. 1. in poverty. *2 Cor.* 8. 9. 2. In much labour, 1. In preaching. *Luk.* 4. 18. 2. Working Miracles of all sorts, which was proper to Christ. *Mat.* 11. 5, 6

3. Towards the conclusion prepared himself and his Disciples for his death, by his practice, and his speech.

1. His practice, 1. His Example in giving such an excellent pattern of humility and love in washing his Disciples feet, *Joh.* 13. 1. to the 18. 2. More especially in his Transfiguration, *Mat.* 17. 2. And his Celebration of the Passover, and abolishing of that, thereby shewing he was the lamb to be offered up, and appointing his Supper in the place of it, *Matth.* 26. 17. 26.

2. By his speech, 1. To God in prayer, *Joh.* 12. 27. his most solemn prayer in *Joh.* 17. 2. His speech to his disciples in the 14, 15, 16. Chapters of John.

*Quest. What was the Death of Christ?*

*Ans.* Christ's death was the extream punishment he

suffered, first before his Crucifixion especially in his agony in the Garden, and his being arrested by a band of men with Judas, & being arraigned, he suffered extream ignominy by derision and whipping, and the sentence of condemnation; but principally his suffering the Crucifixion it self.

Christs death was the extream punishment he suffered before his Crucifixion, especially in his Crucifixion.

1. Before his Crucifixion; 1. Before his arraignment, 1. His Soul trouble, especially his Agony in the garden *Luk. 22. 44.* 2. His being arrested by a band of men with Judas, *ver. 47, and 52.*

2. His being arraigned before civil and ecclesiastical Tribunal. *Luk. 22. 54.* Thus Justice pursued our Surety. *Isai. 53. 12.*

3. Vpon his arraignment followed, 1. His Extream ignominy by derision and scourging, *Mat. 26. 67.* A Sentence of condemnation, *Mat. 26. 27.* He was reproached as a Deceiver, a false Prophet, a Blasphemer, and many other horrible crimes, for he suffered for all sorts of sins, *Isai. 53. 5.*

Quest. *What was Christs Crucifixion?*

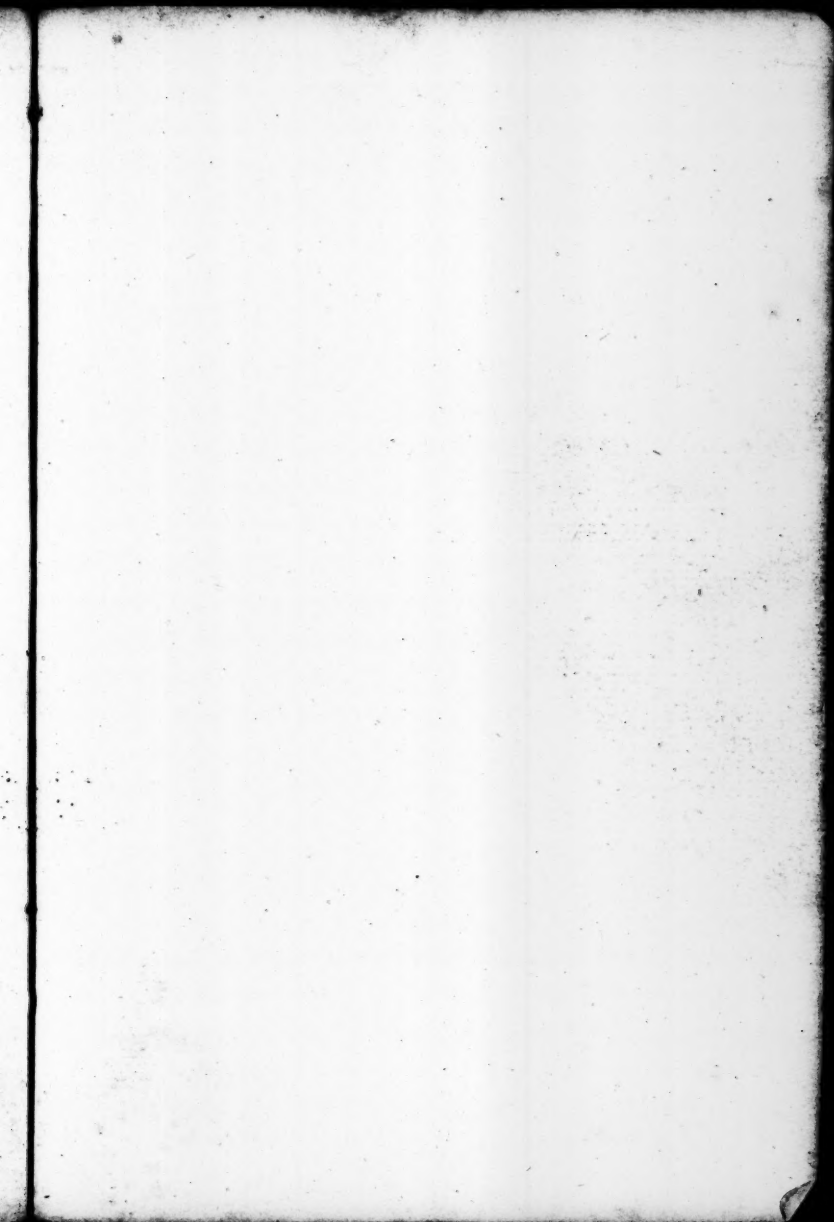
Ans<sup>r</sup>. Christs Crucifixion was that whereby he was lifted up and hanged upon a cross, and so being made a curse, languished to death, and suffering both a bodily and spiritual death, gave up the Ghost, and his body continued in the grave three dayes.

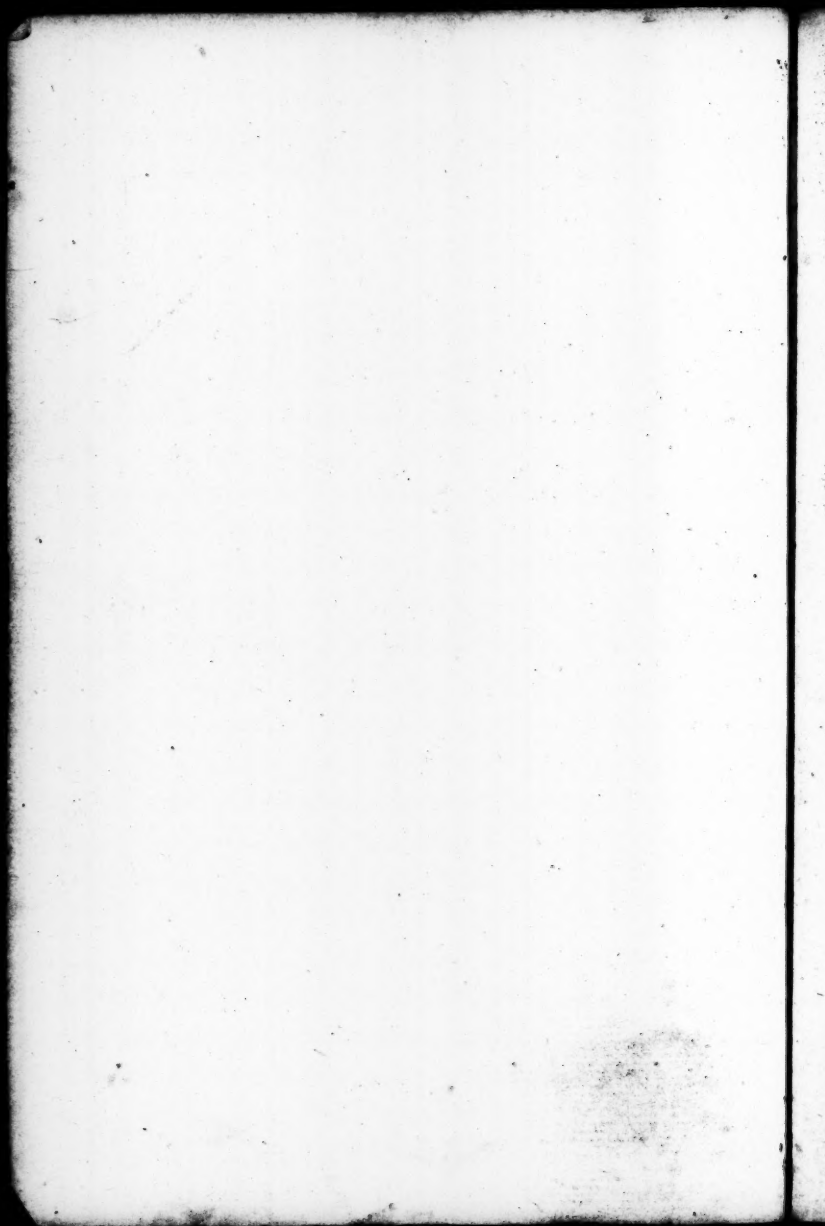
1. His Crucifixion is that whereby he was lifted up and hanged upon the cross, *Matth. 27. 35.*

2. And thus was made a curse and languished to death. *Gal. 3. 13.* hence the death he suffered was,

1. A cursed death, the hanging upon the cross being a *Symbolum* or sign of the curse.

2. A most shamefull death, hanged up between the heaven and the earth, as if the heaven at present rejected him, and as if the earth would not bear him.







3. A most tormenting death in pain and languishing, especially considering the perfection of his spirits and senses, and consequently the pain he felt was the greater, being perfectly sensible of pain.

3. Suffering both a bodily and a spiritual death. 1. A spiritual death, wholly deprived of the sense of the sweetness of the love of the Father, and possessed with the sense of the contrary bitterness, *Mat. 27. 46.* 2. Bodily death, He gave up the Ghost, *Mat. 27. 50.*

1. He was a Surety for sinners. 2. Hence he was to suffer death. 3. Hence must shed his heartblood. 4. Hence wholly deprived of the life of joy and comfort in Soul and body. 5. But yet not left to sin, for that befalls man because he is weak and breaks under the punishment of sin, but Christ was able to endure the worst and extremity of the punishment.

The consequence of his death, his body continued in the grave three dayes; *Luk 24. 7.*

1. He had endured the punishment respecting sense, when he said it is finished. 2. Yet continued in the state of death. 1. His body buried. 2. His Soul seperated from it, though not suffering pain. 3. The union of his Soul, and likewise of his body continued unto his divine person, that although they were severed one from another, yet they remain united to his divine person, *Acts 2. 31.*

The second part of Redemption (namely) Christs Exaltation.

Quest. *What is Christs Exaltation?*

Ans. The Exaltation of Christ is his Tryumph over his and our Enemies; the degrees of which are his Resurrection from the dead, his ascension into Heaven, his session at the right hand of the Father, and at the end of the World, his return in glory to be the Judge of the World.

1. His Exaltation, that is his Tryumph over his and

our Enemies, *Acts* 2. 25, 26. *Phil.* 2. 8, 9.

2. The degrees of which Exaltation. 1. Before the end of the World. 2. At the end of the world. 1. Before the end of the world. 1. His Resurrection, his body raised, Soul and body reunited, and this done by his God-head, *Rom.* 1. 4. and seen by his Disciples forty dayes, *Acts* 1. 3.

2. His Ascension. 1. His humane nature ascended into the highest Heavens by the power of his God-head, *Eph.* 4. 10, 11. his Disciples being witnesses, *Acts* 1. 10, 11

3. His session at the right hand of his Father, which holds forth 1. His entertainment by his Father, *Psal.* 110. 1. having accepted him, and put all things under him, *1 Cor.* 15. 21, 22, 27. 2. He well satisfied with his reward, *Psal.* 16. 11. 3. Hence his Intercession, he presents his merits, claimeth the performance of what was promised him, respecting his glory and the good of his people, *Heb.* 9. 24, 25.

2. At the end of the World, his return in glory to be the Judge of the World, *1 Thes.* 4. 16, 17.

1. In Christs humiliation the glory of Christs divine nature was hidden, but not diminished, in his Exaltation it is manifested, but not augmented.

2. His humane nature was really abased, and really exalted, enjoying the actings of the glory of his divine nature according to its manner and measure.

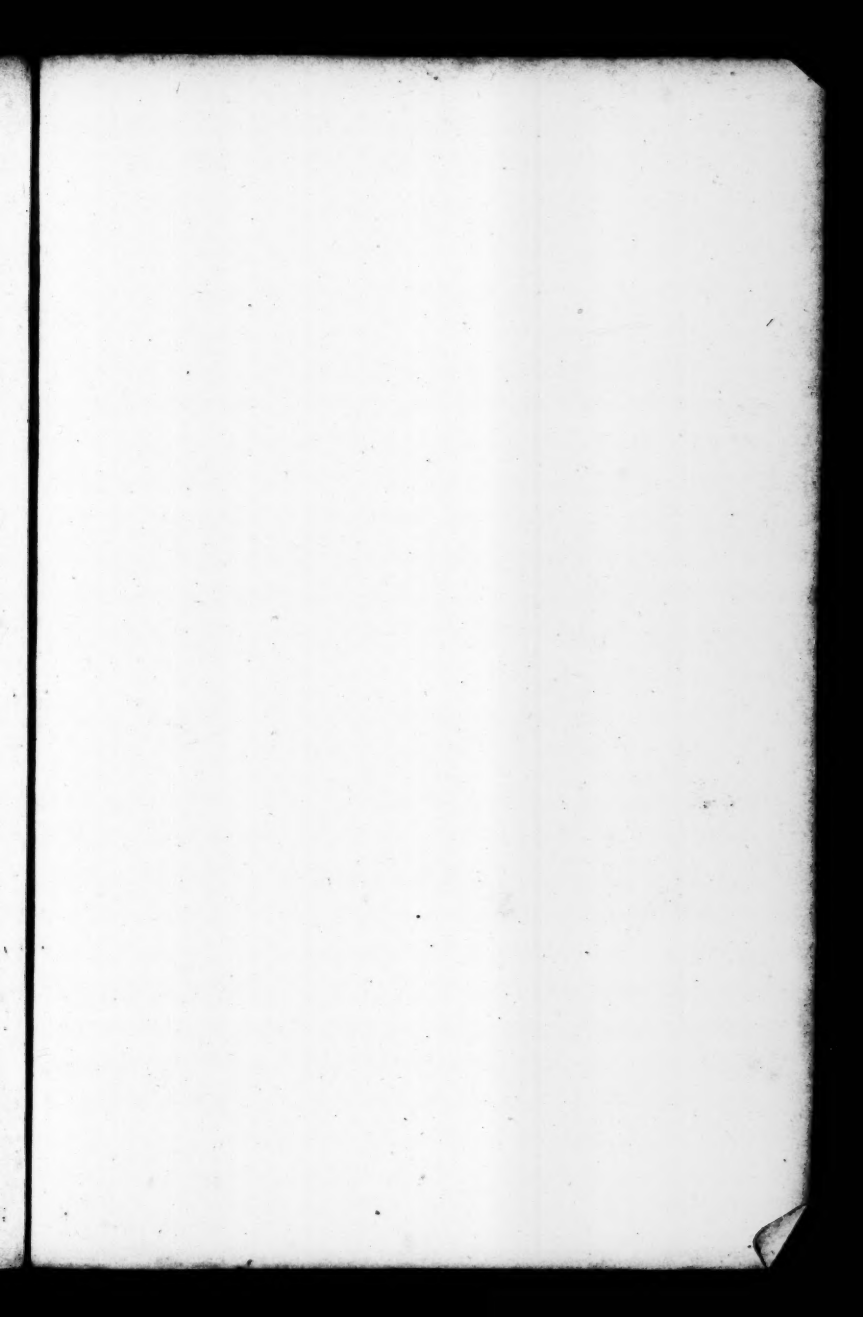
3. When the day of Judgement is come and finisht, he will deliver up his Kingdome to his Father, as compleat, and so to continue for ever, but not so as to put an end to his Head-ship, and Mediator-ship, *1 Cor.* 15. 24, 28.

4. The degrees of his Exaltation are according to the degrees of his humiliation.

1. Christ dyed, and he rose again.

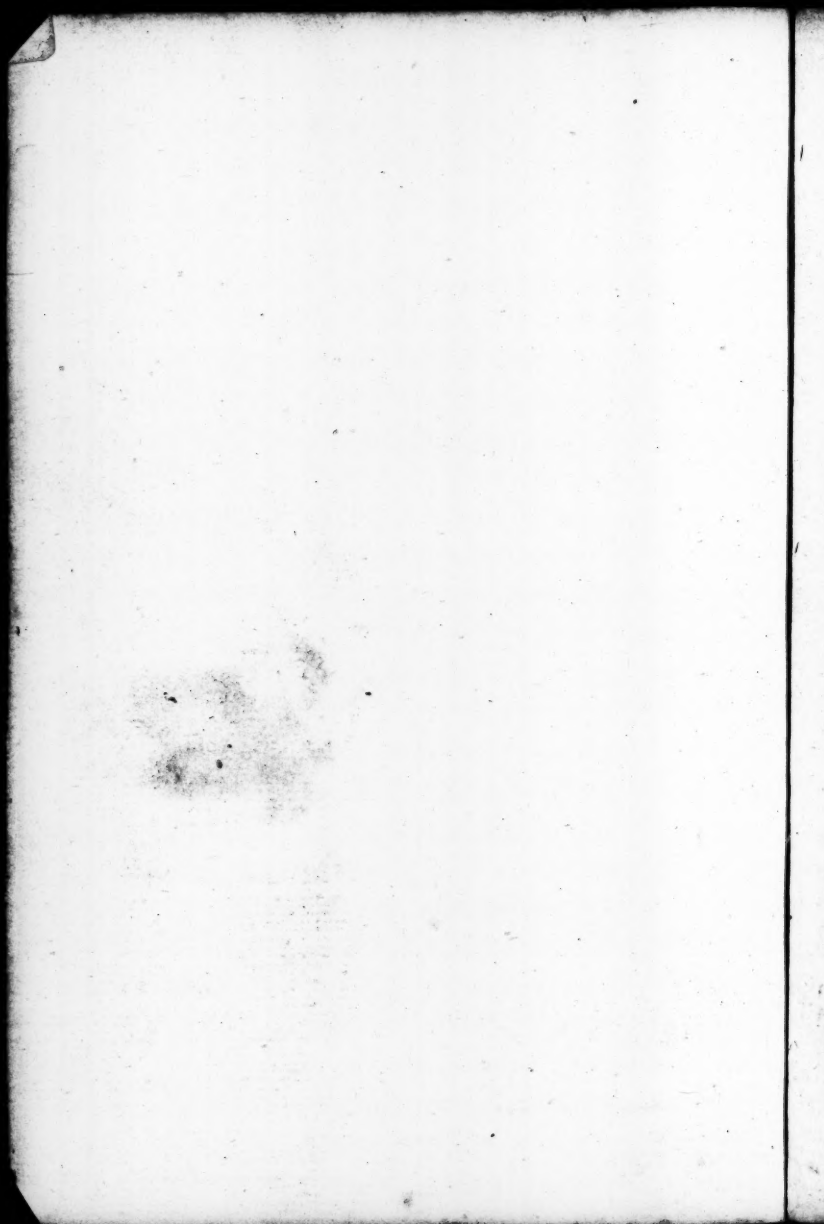
2. He descended into Hell, and he ascended into Heaven.

3. His body lay in the grave three dayes, that is, a part of all the three dayes; and he sits now at the right hand



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hand of his Father, and shall come in great glory to judge the World.

Next of Application.

Quest. *What is Application of Christs Redemption?*

Ans. Application of Christs Redemption is the second part of mans recovery, whereby that which Christ hath done as a Mediator is applyed to those whom the Father hath elected, & made theirs effectually by the Spirit, and giveth common gifts to others, in which let us consider.

1. What is applyed ] that which Christ hath done as a Mediator. 1. That which he purchased by his humiliation. 2. And possesseth in his Exaltation for his, *Eph. 1. 3-7.*

2. To whom is this Application of Redemption made? it is applyed to those whom the Father hath elected. 1. The Father hath intended the salvation of a certain number of mankind, these are his by Election. 2. Those and those only he hath given to his Son, these are Christs by donation from his Father, *Joh. 6. 37.* 3. These Christ only intends to save, *Joh. 17. 9, 10.* 4. Hence no universal Redemption, for either these elected he intends only to redeem, or others besides them, then it should be uncertain to God who shall be saved, which cannot be, *Joh. 13. 1.* and if it depends meerly upon the liberty of mans will, it should be uncertain whether any shall be saved, yea, it would be certain then none could be saved, for none by nature is sincerely willing, *Psal. 110. 2.* 3. but the Lords foundation remaineth sure, he knoweth his own, *2 Tim. 2. 19.*

2. Yet it may be granted, that which Christ hath done. 1. Is of universal value ] hath worth enough in it for the salvation of all. 2. It is offered to all. 3. Man not knowing who are excluded out of, or included in Election, we ought to hope charitably, hence it followeth.

Herein appears Predestination, (namely) the Decree of

of God concerning the manifestation of his glory in the everlasting state of man, electing some, and reprobating others. 1. Election. 1. He intends the glory of his mercy. 2. He chuseth some to be Vessels of his mercy, *Rom. 9. 23.* 3. Hence willeth the means. 1. permits their fall. 2. Willeth their recovery by Redemption, and Application.

2. Reprobation. 1. The Lord intends the glory of his Justice. 1. Some appointed for that end, *Jude 4. Rom. 9. 22.* 2. Permitted them to sin, and to continue hardened in sin to their destruction.

3. The Application it self, that which Christ hath done is made theirs effectually, for either it is made theirs by effectual Application to them, or it may be theirs before it is applyed to them, but that cannot be, for before Redemption be applyed to them, they are Children of wrath as others, *Eph. 2. 3. the wrath of God abideth on them, Job. 3. 36.* they cannot be saved and damned at the same time, hence Election works no change in the person, doth not change his state before effectual Application.

4. By whom is this Application made, it is by the Spirit sent from the Father and the Son.

1. As it requireth an almighty power, a divine power, so it is the work of all the three persons.

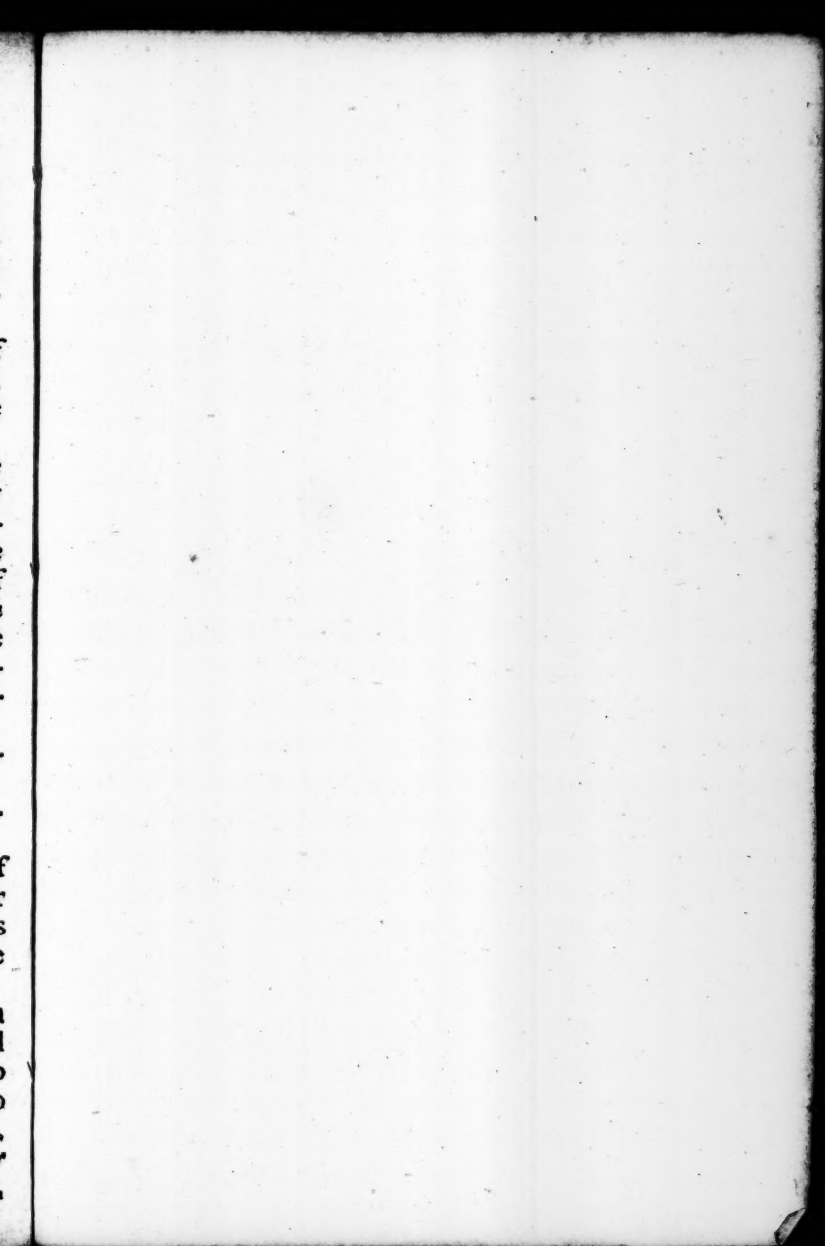
2. As they co-operate according to their manner of Subsistence and order of working, it is of the Father firstly by his Son and Spirit. 2. It is of the Son as he works from the Father by the Spirit. 3. It is of the Spirit as he worketh from the Father and the Son.

And hence salvation is of the Father intentionally in Election. 2. Of the Son virtually, as he hath purchased salvation. 3. Of the Spirit effectually, as he is sent to apply this, *Joh. 16. 9, 10.* and giveth common gifts to others for the sake of his Elect, *Psal. 68. 18. Eph. 4. 8, 12.*

Quest. What are the parts of Application and the manner of applying those parts?

Ans.





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*Ans.* The parts of Application are union to Christ, that is Oneness in relation to Christ, and Communion with Christ, that is having in common with Christ, the blessings he hath purchased, and the manner of Application of these is either internal, and mystical, this is proper to true believers, or external and visible, and this Hipocrites have in common with true believers.

Application may be considered either in the parts of it, or adjunct manners. 1. The parts of it, that is such parts as doe constitute it, and of which it doth consist, union to Christ, Communion with Christ.

1. Union to Christ ] that is an Oneness in relation to Christ, whereby they are Christs, and Christ is theirs.

1. Not an Essential Oneness, to be one in Essence with Christ, this is proper to the three persons thus to be one.

2. Not a personal Oneness, this is proper to the humane nature of Christ to be one with his divine nature to subsist inseperably in the same person.

3. Such a relative oneness, so that the Lord Christ owneth the Soul, and the Soul owneth ~~him~~ and is truly one with Christ in a spiritual sense, as the bridegroom and the bride, *Cant.* 6.3. *Revel.* 22.17, 20. *Eph.* 1.11, 12, 13.

2. Communion with Christ, whereby we have in common with Christ the blessings he hath purchased. *Eph.* 1.3. As a woman by marriage hath the benefits of a marriage relation in common with her husband.

2. This union to, and communion with Christ may be considered in respect of the manners of it, in which we have the distribution of the subject from its adjuncts, and those considered, as proper or common,

1. Proper to true Believers, and ariseth out of the special nature of application, is that internal and mystical sincere union to, and communion with Christ, which although it may be seen by him who hath it, and may be seen by others as to the Judgement of Charity, but cannot

not be seen by others as to the Judgement of verity and infallibility, and therefore may be called inward and mystical, *Rom. 2.28.* and this is proper to true believers.

2. Or that which is common (namely) an external and visible union to, and Communion with Christ. 1. In words they speak as such. 2. In works outwardly they practice as such, who have union to Christ and communion with him. 3. And therefore to the Judgement of rational Charity appear to be such. 4. And have really an external and visible union to Christ, as Christ is the head of his visible Church. 5. But this is that which hypocrites have in common with true believers, *Rom. 2.28.*

Let us begin with that which is internal and mystical union to Christ.

*Quest. What is that internal and mystical union to Christ?*

*Answ.* Internal and mystical union to Christ is that whereby the Spirit having wrought Faith in the heart causeth the soul to come to Christ for life, and is joynted to Christ as its spiritual head.

1. That whereby the spirit having wrought faith in the heart, *2. Cor. 4.13. Rom. 6.17.*

2. Causeth the soul to come to Christ, *Gant. 1.4.* for life. *Job. 5.40.*

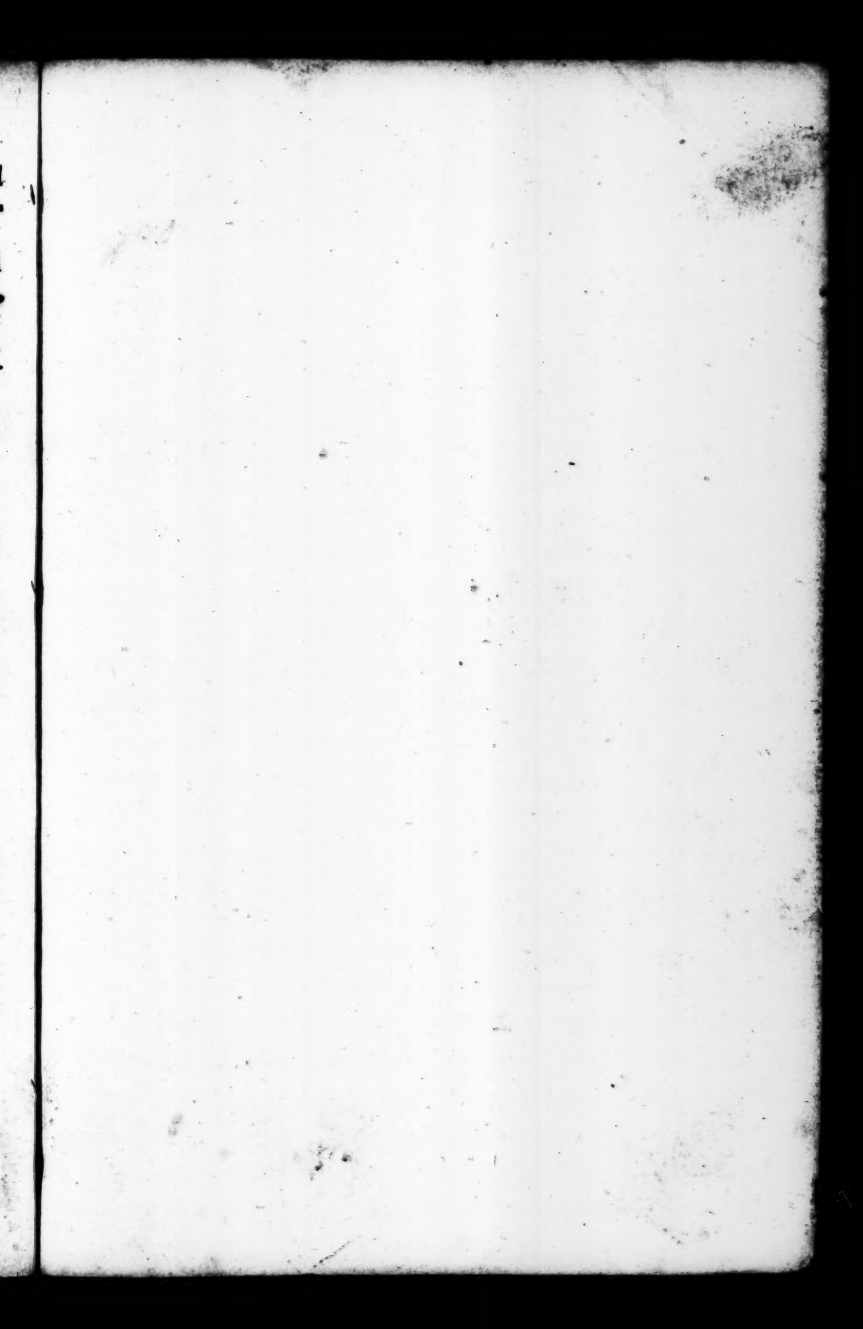
3. And is joynted to Christ as its spiritual head. *Eph. 1.22.* and this is internal and mystical, none knows but he that hath it, *Rev. 2.17.*

*Quest. In what manner doth the Spirit work Faith?*

*Answ.* The Spirit doth work Faith by an irresistible power, he prepareth the heart by making it contrite and humble, and then infuseth Faith.

Concerning the working of Faith consider who worketh it, and how.

1. Who worketh it ] It is wrought by the irresistible power of the Spirit. 1. Those who are dead cannot of themselves move, so are all by nature, *Eph. 2.1.* 2. By nature



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nature a meer resistance against the Spirit, *Als* 7.51.

3. Hence the Soul at first is passive in this work, moved as moved. 4. The power at first put forth by the Spirit is exceeding great, more then at Creation, for then as there was nothing, so there was no resistance, but here is not a meer emptiness and nothingness, but worse, a Spirit of resistance against the work of Faith, *Eph.* 1.19.

2. How he worketh it by preparation and infusion.

1. Preparation before the infusion of Faith. 1. So long as there is a resisting, there can be no receiving, consent and dissent cannot be in the same Subject, in the same part, respect and time. 2. But to resist and not be subject is natural, *Rom.* 8.7. 3. Hence the power of resistance must be taken away before an infusion of Faith, a turning from sin and self, before there can be a turning unto Christ.

This preparation is in contrition and humiliation.

1. Contrition.

Quest. *What is Contrition?*

Ans. Contrition is that whereby a sinner being convinced of the evil of sin, and feeling the bitterness of it, is broken under the burthen of it, and broken off from the same with a hatred, sorrow, abomination, and fear of sin as the greatest evil.

Contrition consists of conviction and compunction.

1. Conviction, whereby a sinner is convicted of the evil of sin. *Iob.* 16.8. *Ier.* 2.19.

2. Compunction, a pricking of the heart, letting in a sense of the bitterness of sin into the heart, *As.* 6.37. *Zach.* 12.10.

The effect of this brokenness of heart, 1. Under the burden of sin as too heavy to bear. 2. And off from sin as a most detestable foe; and this appears.

1. In respect of sins past and present, 1. Hatred, 2. Sorrow. 3. Abomination. *2 Cor.* 7.11.

2. In respect of the future, a fear. *Psal.* 51.17.

Quest

*Quest. What is Humiliation?*

*Ans.* Humiliation is that whereby a sinner despairing of life in himself, and of any ability of himself to go to Christ, is content to be at the dispose of God, and is brought down to the foot of God, hence is poor in spirit and is cut off from self confidence and self-soveraignty.

1. Humiliation is that whereby a sinner despaireth of life in himself] for he sees himself to be naked and miserable. *Rev.* 3. 17, 18.

2. And of any ability in himself to goe to Christ] that he is blind, maimed and halt, *Luk.* 14. 21.

3. Hence is content to be at the foot of God, at the Lords dispose] *Act.* 9. 6. *Isa.* 41. 2. hence poor in spirit, *Mat.* 5. 3. And thus is cut from self-confidence, and self-soveraignty.

1. From self-confidence] he feels its in vain for him to lean upon any thing that he hath or can doe.

2. From self-soveraignty, for he is weary of the yoke of sin, and he cannot rule himself, he is weary of himself and heavy laden. *Job.* 7. 20. *Mat.* 11. 28, 29.

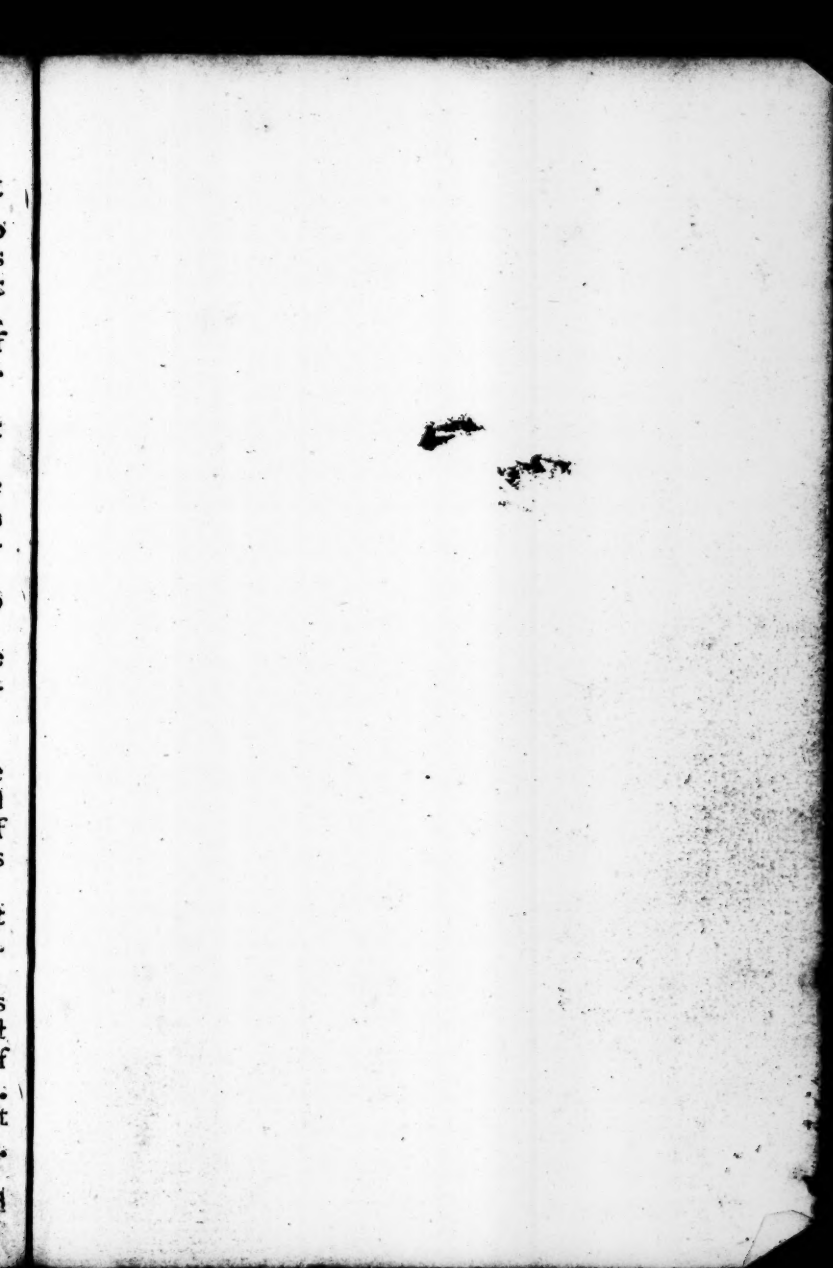
*Quest. What is the infusion of Faith?*

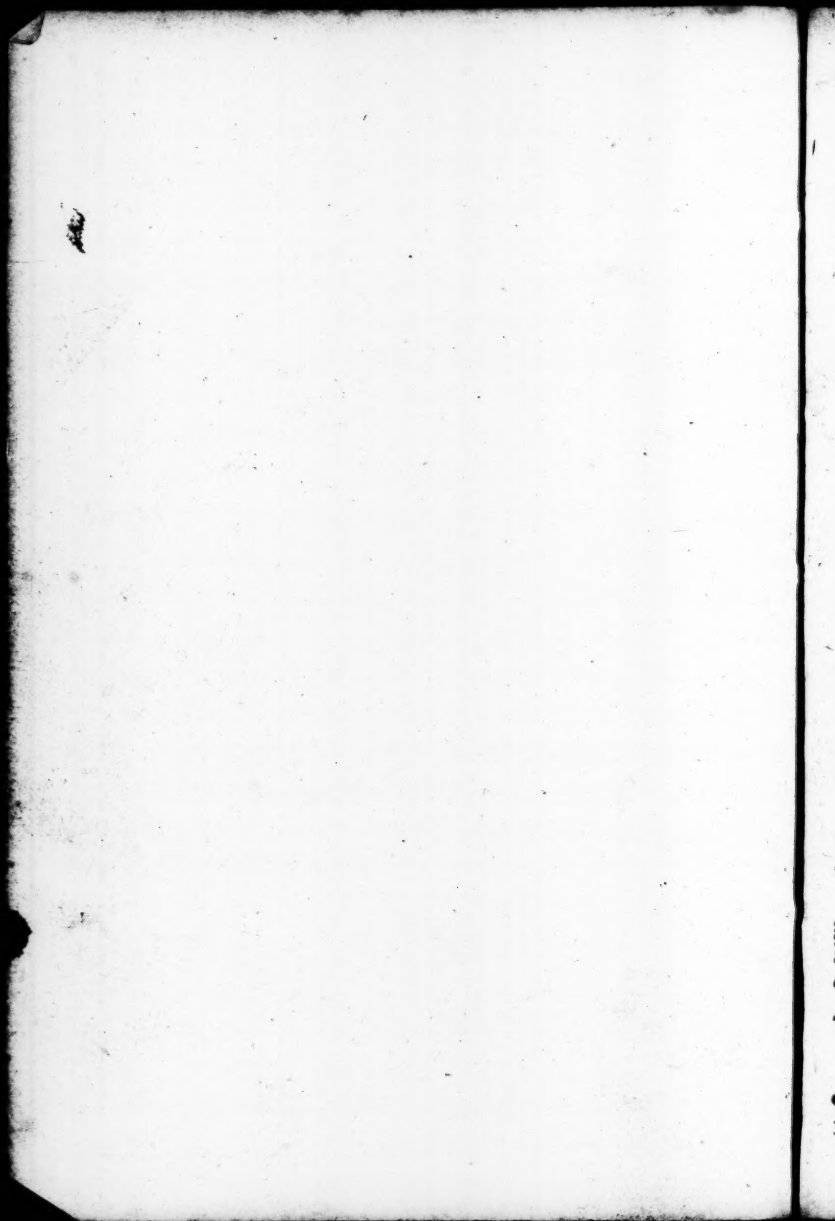
*Ans.* The infusion of Faith is the pouring into the heart a spirit of faith whereby the soul is affected toward Christ as a giver of life, and by means of the covenant of grace cometh to Christ for life, and is joynd to him as its head.

1. This infusion of Faith is the pouring into the heart a spirit of Faith] a disposition or spirit to believe. *2. Cor.* 4. 13.

Hence followeth, 1. The heart is affected towards Christ as the giver of life, *John* 4. 10. 2. Comes to Christ for life, *Job.* 6. 27. and this is by means of the covenant of grace which containeth the promise of life to believers. The Law is a means remotely to prepare for faith, but the Gospel nextly as it contains the covenant of grace. *Gal.* 3. 2.







3. And thus the soul is joyned to Christ as its head]  
 1. Christ propounds himself as a most suitable husband,  
 and Match for the soul. 2, The soul consenteth. 3. By  
 consent is joyned to Christ. 1 Cor. 11. 2. Revel. 22. 16.  
 1 Cor. 6. 17.

But concerning the salvation of Infants we may consider.

1. Some Infants are saved, otherwise all that dye in their infancy are destroyed, which would be a cruel conceit. *Mar. 10. 15.*

2. All that are saved must be saved by Christ, if one might be saved without Christ, then not needfull for any one whomesoever.

3. All who are saved by Christ, must be saved by union to Christ, otherwise cannot have communion with him.

4. This union to Christ must be by faith, for there is no other union to Christ revealed in the Gospel.

5. This Faith is wrought either mediately by means of the Gospel revealing the Covenant of grace, or immediately without this Gospel revelation, but those Infants whom Christ saveth are not capable of hearing and understanding the Gospel preached, and yet let it not be hard for us to believe they may be saved.

1. If the first Adam could convey of his sinful image, to his Seed, surely the second Adam the Lord Jesus can communicate of his image.

2. Have Infants a union to the first Adam by natural generation or propagation, and shall not some Infants have union to the second Adam in the way of regeneration, surely Christ hath as much power to save Infants as Adam had to destroy them, *Rom. 5. 20.*

*Qu. What is Communion with Christ mystically considered?*

*Ans.* Communion with Christ is that whereby Christ doth communicate unto a believer a state of life, and makes him partaker of life it self, and thus hath communion

nion with Christ : not only relatively in Justification and Adoption, but by real communication in sanctification and glorification.

1. A believer having union to Christ hath communion with Christ, *Eph. 1.3. Rom. 8.32.*

2. Hence communion. 1. In respect of the state of life. 2. In life itself, and thus is translated from death to life, *1 Job. 3.14.*

The first is communion relatively in Justification; Adoption.

1. He that was condemned is now absolved in Justification.

2. He that was a stranger from God, yea, an Enemy, is become a friend, yea, a child of God in Adoption.

The second is communion by way of real communication, and as the former respects condition, so this respects disposition. And this is in sanctification and glorification.

1. He that was filthy and under the power of sin is cleansed from filth, and under the dominion of grace ] sin mortified, and the Soul quickned to newness of life, thus in sanctification.

2. He that was separated from God, and suffering the punishment of sin, doth enjoy God in a blessed manner, thus in glorification. ] The Soul is matched and joyned to Christ in a holy marriage Covenant in vocation, acquitted from Trespases & debts in Justification, accepted into near relation to the King of Kings in Adoption, clothed with royal apparel, the image of God in sanctification, admitted to be in the gracious presence of God, to enjoy him in glorification.

Quest. *What is Justification?*

Ans. Justification is that whereby the Righteousness of Christ being imputed to a believer, and by Faith applied, God is reconciled to him, and he is absolved from the guilt of sin, and pronounced righteous and worthy of eternal life, in and for the sake of Christ.

1. In





1. By Justification the righteousness of Christ is imputed and applyed; that is, of God's part imputed to a believer, reckoned to him to be his own, *Rom. 4. 5.* and applyed to himself by faith. *Rom. 4. 2, 3, 4, 5.* hence a believer is justified by faith instrumentally, hence not justified before faith, hence not justified from all eternity; for before faith the wrath of God abides upon him. *John 3. ult.*

2. Christs righteousness being imputed and applyed to a believer, hence,

1. God is reconciled to him, so that he hath

Peace with God, *Isai. 27. 4*

Peace with the creatures. *Job. 5. 23.*

And he is absolved from guilt, and pronounced righteous, and worthy of life in Christ. *Rom. 8. 33, 34.* This Sentence of Justification is declared in the word of God, whether the soul doth see it or not, for his comfort. *John. 3. ult.*

Quest. *What is Adoption?*

Ans. Adoption is that whereby a believer is advanced to be a child of God, and to the priviledges of a Son.

1. He is advanced to be a child of God] *1. Job 3. 1.*

2. Hence advanced to the priviledges of a Son]

1. Hence related to the Father, who hath given him his Son and all other good things, an interest in a child's portion. *Rom. 8. 32.* 2. Hence related to the Son of God as a Brother, *Heb. 2. 11, 12.* hence a co-heir, *Rom. 8. 17.* hence a King, a Priest, a Prophet, *Rev. 1. 6.* And a right to the inheritance it self, the Kingdome of glory, and to creatures in this life, and the ministration of Angels. *Heb. 1. 14.*

3. Hence related to the Holy Ghost, his assistance, which as its immutable, is called a Seal, *Eph. 1. 13, 14.*

2. As its a pledg of more, its called an Earnest of the inheritance, 3. As it resembleth the Assistance of the Spirit which Christ hath, so its a kingly, priestly, and propheticall

phetical Spirit which a believer enjoyeth, *Rev. 1. 6.* 4. As this Spirit doth dispose a Believer to act in a child-like, and filial manner is called a spirit of Adoption. *Rom. 8. 15.*

Quest. *What is Sanctification?*

Ans. Sanctification is that whereby a believer is fitted to live to God by Christs sanctifying his nature here in some degree, by mortifying vicious dispositions which is the putting off the image of the first Adam; and by ingenerating gracious principles which is the putting on the image of the second Adam, and in the life to come wholly and perfectly sanctified.

1. A believer is fitted to live unto God, 2] *Tim. 2. 21.* called sanctification, as it maketh holy, a transformation, as it changeth nature, not in respect of the Essence of the Soul, or Faculties, for it remains the same Soul and Faculties; otherwise, not the same person, but the change is in respect of qualities, *Rom. 12. 2.* called the image of Christ, 2 *Cor. 3. ult.* a divine nature, as it inclineth to imitate God, 2 *Pet. 1. 4.*

In this we may consider the parts and subject.

1. The parts. 1. A mortifying of vicious dispositions, called the putting off the image of the first Adam, 1 *Cor. 15. 49.* and called mortification, *Col. 3. 5.*

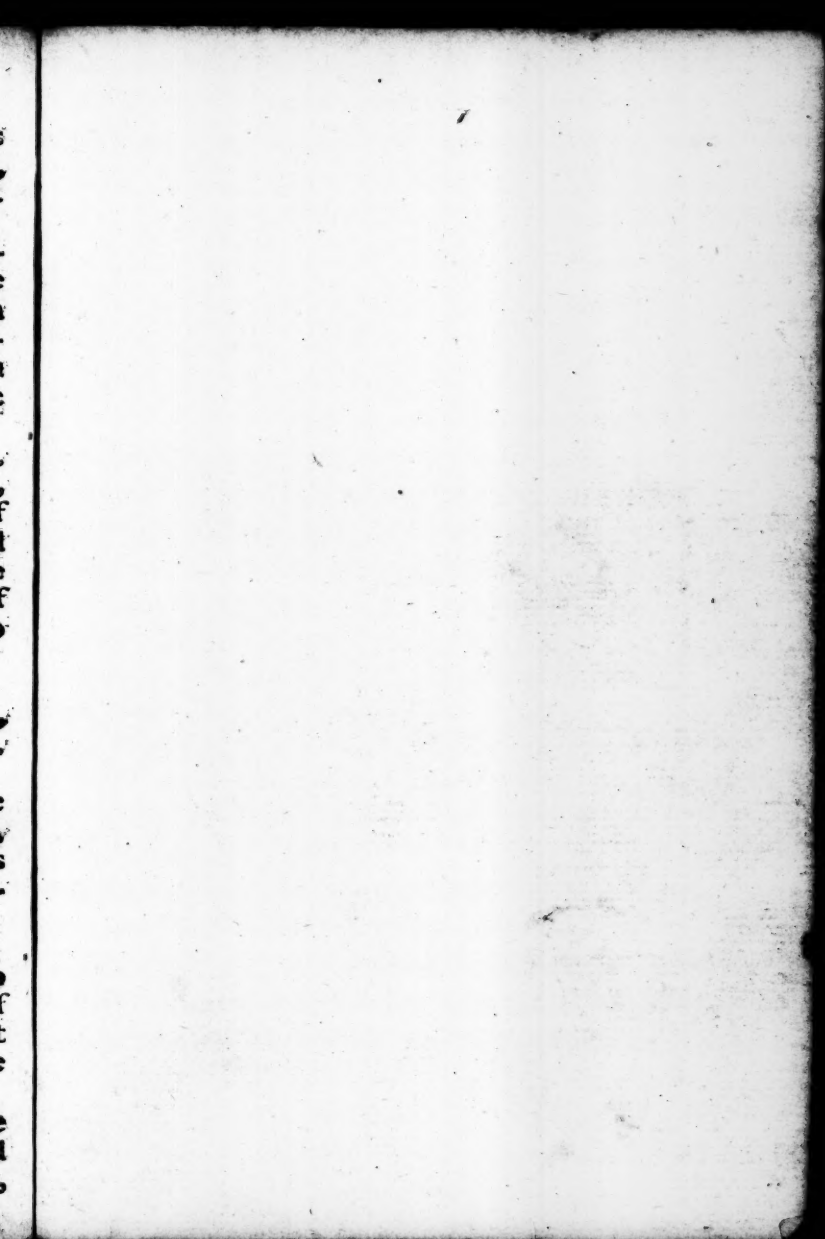
2. An ingenerating gracious dispositions, called the putting on the image of the second Adam, 1 *Cor. 15. 49.* & is vivification, *Eph. 2. 1.* in the first the virtue of Christs death is applyed, in the second, the virtue of his Resurrection, and both these by Faith, *Rom. 6. 8.*

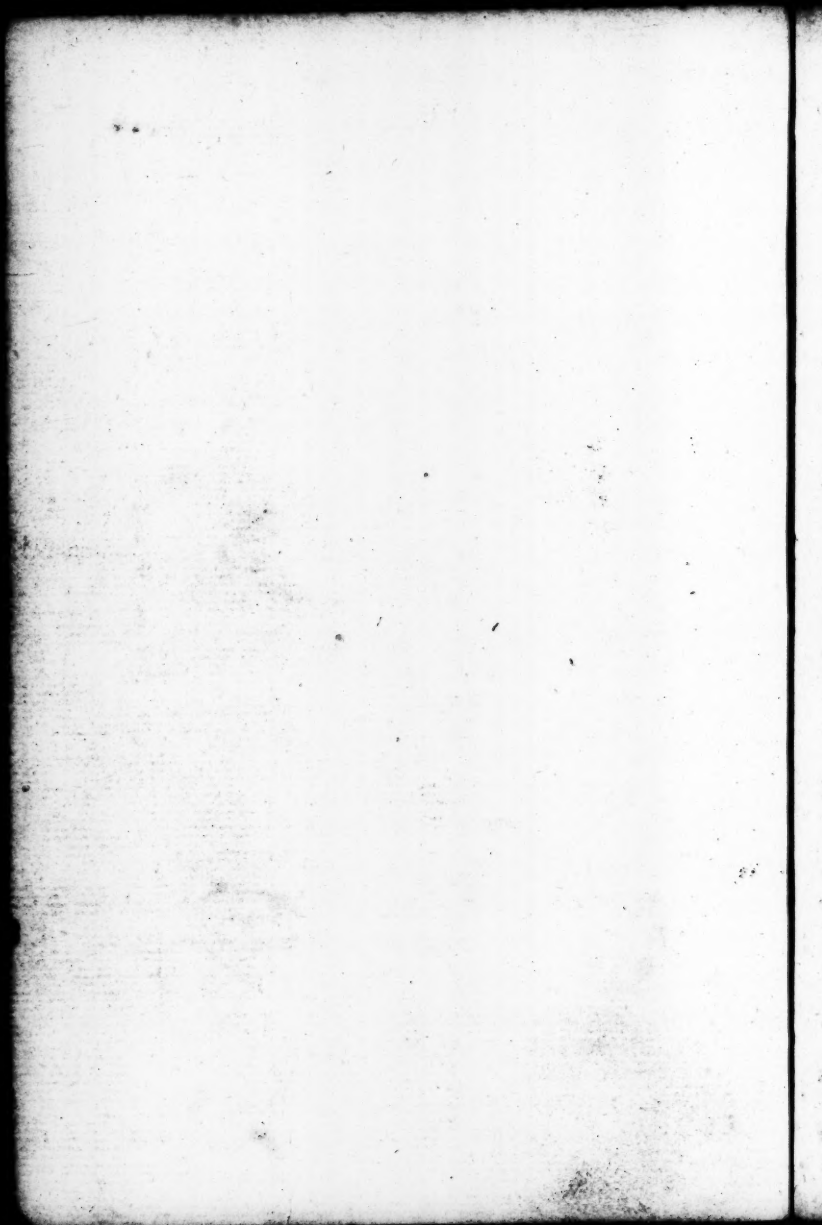
2. The subject of this, the whole man, not wholly.

1. The whole man. 1. The understanding fitted to discern rules which lead unto God, hence principles of spiritual wisdom and sanctified reason, 2 *Cor. 4. 5, 6.* but yet this is only in part, and imperfect, 1 *Cor. 13. 12.* some abiding ignorance and Atheisme.

2. The will fitted to chuse and close with God as the chiefest good, *Psal. 73. 25.* hence a principle of love and life,







life, and yet with some reluctancy, not perfectly willing,  
*Joh. 21. 18, 19.*

3. The affections, with the body and members of it fitted to obey the commands of sanctified Reason and will, *Rom. 6. 13.* and yet not perfectly, some affections yet remain to be crucified, *Gal. 5. 24.*

1. Hence a perfection in parts, *1 Thes. 5. 23.* that is, in all parts and Faculties, every sanctifying grace.

1. Not a perfection in degrees, hence 1. Sin and grace in the same Faculty, *Gal. 5. 17.* Spirit and flesh. 2. Hence the combate. 1. *The Flesh warreth against the Spirit*, guarded by Satan and the World. 2. *The Spirit warreth against the Flesh*, guarded. 1. By the Father, as he pitieth his infirm children, *Psal. 103. 13.* 2. By Christ Jesus, as he is touched with the sense of infirmities of believers, *Heb. 2. 15.* 3. By the Spirit, as he helpeth their infirmities, *Rom. 8. 26.* causing believers daily to repent and convert, *Math. 18. 3.* and hence all the spiritual armour put on, but above all to be strong in the Lord, and in the power of his might, *Eph. 6. 11, 12.*

Quest. *What is glorification?*

Ans. Glorification stands in the blessed vision and enjoyment of God himself, and all things appertaining to a blessed life, of the beginnings of which a believer partaketh in this life, and the perfection of it when the Soul is departed out of the body, and ascended into Heaven; and Soul and body shall be reunited and glorified together at the last day.

In glorification we may consider, 1. The Essence of it. 2. The complement.

1. The Essence of it stands in blessed visions and enjoyment of God himself, *Psal. 73. 25. Psal. 27. 4. Psal. 116. 7.*

2. The complement of it, all good things belonging to a blessed life, *Psal. 84. 11.* it is called glorification, as it maketh believers glorious, *Rom. 8. 30.*

The degrees of this, Inchoation and Perfection.

1. Inchoation, here some beginnings of it, 1. In direct acting upon God, seeing him as in the glass of his word and Ordinances, *1 Cor. 13. 12.* 2. Reflect acts, a believer hath discerning what God hath done for him in working in him repentance and faith; hence an Assurance, that he was elected, and that he was to be for ever happy, hence Joy, *Rom. 3. 4, 5.*

2. The Perfection, 1. Of the soul immediately after its departure out of the body, *Phil. 1. 23.* 2. Of the soul and body both glorified at the day of Judgement. *Eph. 4. 13. Phil. 3. 20. 21. Job. 17. 23.*

Hitherto of internal and mystical union to and communion with Christ, proper to believers, now of external and visible union to and communion with Christ.

**Quest.** *What is visible union to and communion with Christ?*

**Answr.** Visible union to, and communion with Christ, is that whereby believers doe visibly profess the Faith, and subject to the visible government of Christ, having visible communion with Christ in his ordinances, and thus the Church considered as visible doth, in which those who have only and nothing but a visible union to & communion with Christ, are Hypocrites.

1. A visible professing of the faith having and holding forth so much knowledge of Christ as may let Christ in to the soul, not grossly and sottishly ignorant.

2. Doe subject to the visible Government of Christ in his Ordinances] *Isai. 44. 5. 2 Chron. 30. 8.* And thus to the judgement of rational charity are visible Saints, they profess this in words, and their works do not deny it. *Tit. 1. 6.*

And visible Saints may be considered in a segregative, or a congregative manner.

1. Segregatively, as scatter'd sheep by themselves, as those certain disciples scatter'd, *Mat. 19. 1.*

2. Congregatively, as flocking together, and thus a Church





Church as a visible body doth. But those who have only an external and visible union and communion with Christ, but not internally, mystically and sincerely, these are Hypocrites. *Luk. 8. 13. 1 Joh. 2. 19. Job. 15. 2.*

*Quest. What is a visible Church?*

*Ans.* A visible Church is a company of visible Saints joyned in a visible covenant with Christ and one with another, to walk together in the use of Christs Ordinances in a visible Church order.

1. That there is a visible Church is manifest, otherwise Christ hath no visible Body, no visible Officers, or they to officiate to them who are not visible, *1 Cor. 12. 12.*

2. The matter of a visible Church is visible Saints, for Christ's visible Church is called his Body, *1 Cor. 12. 12.* his Temple, *Ephes. 2. 21, 22.* therefore the matter of this ought not to be visible Rebels and Traitors.

3. The form of a visible Church is their covenanting,  
1. There is such a covenant, for the covenant so often mentioned with the Israelites. 1. It was not the covenant of works, for that was made only with our first Parents, and with us in Adam, but since mans fall who could engage in that. 2. Not the covenant of grace strictly taken for believe and live, for many were in the covenant spoken of made with the Church of the Jews, who were never in the covenant of grace, but were graceless, *Zach. 11. 10.*

3. Yet this belongs to the covenant of grace as an Ordinance appointed by it, and an outward means to administer it.

2. That this is a form of the visible Church appeared

1. They are a City and Corporation, therefore a covenant to make them such. 2. They joyne in holy fellowship either without consent or with consent, if without consent, then though a Church be unwilling, they cannot keep them out, then they cannot cast them out,

though they ought to keep out the unworthy, and to cast out the obdurate offender.

If by consent, then it is either manifest or unknown consent, if an unknown consent be sufficient to admission then an unknown dissent may be sufficient to keep out, or cast out; and if a manifest consent be necessary to a joining in Church fellowship, then a covenant, for what is a Church covenant, but a manifest consent to walk with Christ, and one with another, according to the rules of the Gospel in visible Church order.

Quest. *How may a visible Church be considered?*

Ans. A visible Church may be considered in respect of the time in which it lived. 1. As it was confined to a Family from Adams time to Moses time, and then they had Prophets to be extraordinary Rulers, and the Head of the Family was the ordinary Ruler, and the rule of Religion was given by Tradition.

A visible Church may be considered either as *totum homogeneum*, or *Integrale*.

1. As *totum homogeneum*, and thus is distributed into individual Congregations and Churches, as mankind into individual men, and thus every individual Church hath the matter and form of a Church, and thus we read of the Churches of Christ, 1 Cor. 11. 16.

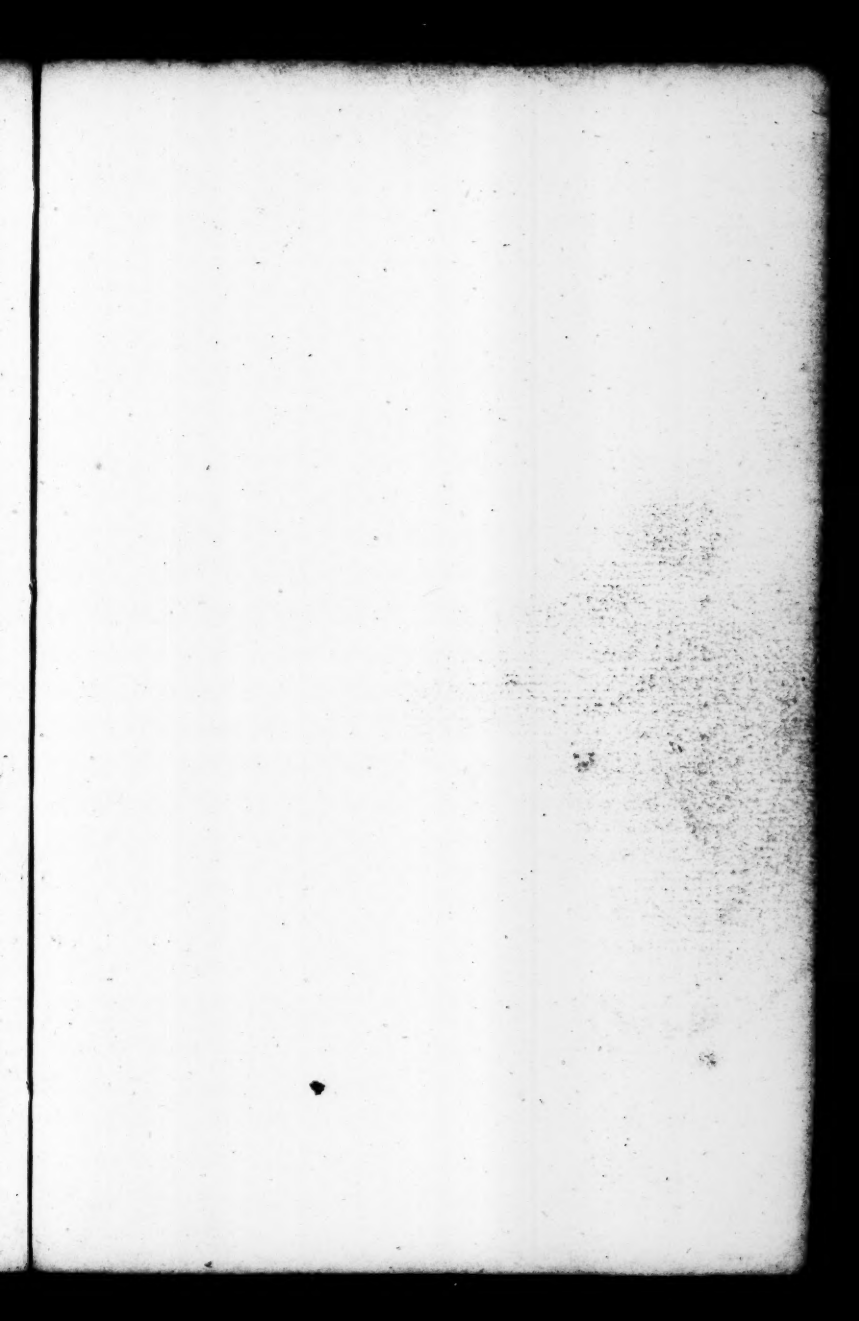
2. Or as *totum Integrale*, or an individual man made up of his members, and so every individual Church doth consist of its members, and in this sense comes in the consideration of a Church, as *Organicum totum*, as fitted for operations for the good of the whole.

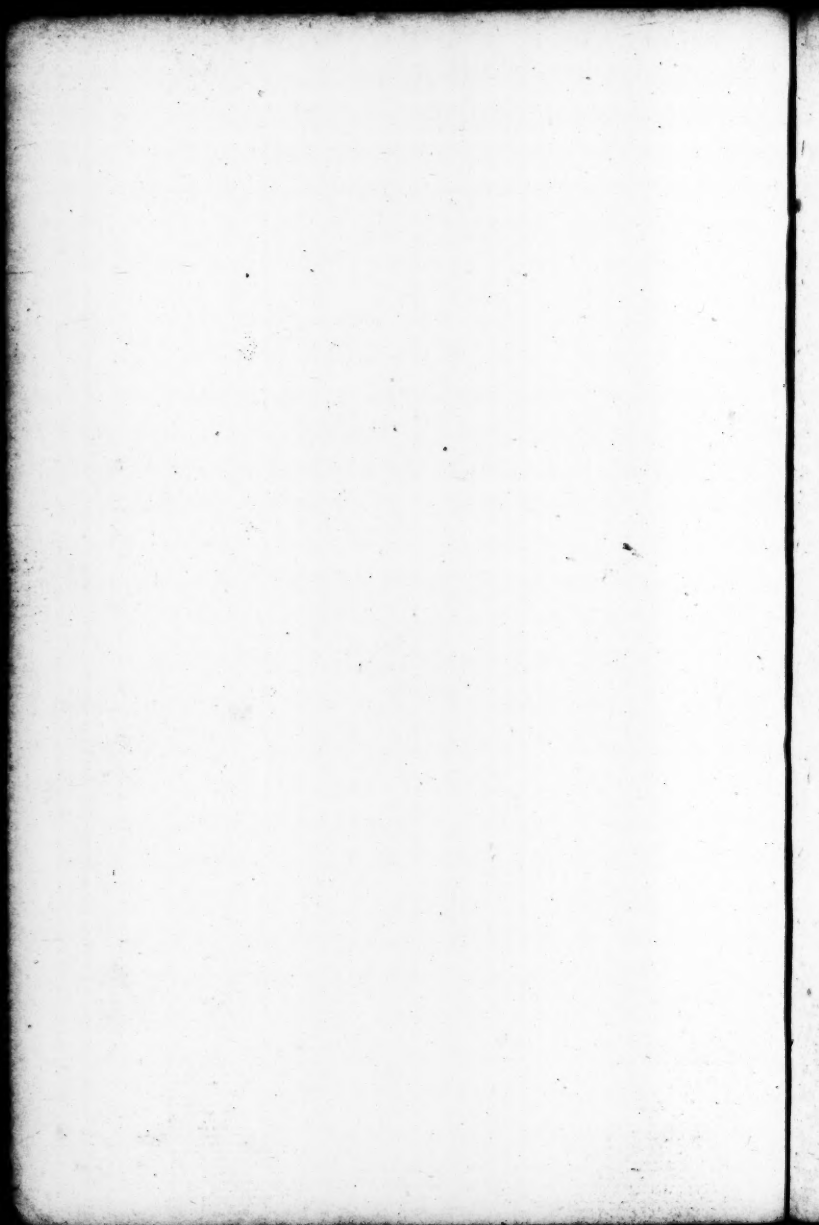
And hence Governours, and governed.

1. Governours, who exercise Authority over the Church, having the Ecclesiastical *Leges*, doctrinal, Judicial. 1. Doctrinal dispensation of the Word, as Church Officers, and of the Sacraments, Rom. 11. 17. Eph. 4. 10, 11. the administration of these committed to Church-Officers.

2. Judicially







2. Judicially by the Officers, with the consent of the Church. 1. In respect of those without. 2. And within. 1. Without. 1. Some to be taken in by opening. 2. Some to be kept out by shutting the dore of the Church.

2. In respect of those within, to bind, loosen. 1. To bind, the first degree of which is admonition, the second degree is excommunication, *Math.* 18. 16, 17, 18.

The Ministerial Rulers of the Church, who act in the name of Christ the supream Ruler and Head of the Church, *Col.* 1. 18. these are extraordinary, ordinary.

1. Extraordinary, called of God immediately, *Gal.* 1. 1. and had infallible direction and inspiration from God, *Gal.* 1. 1, 2. *2 Pet.* 1. ult.

2. Ordinary Rulers called of God mediately by the Church, *Acts* 3. 5. *Acts* 14. 23. hence Election and Ordination, *1 Tim.* 5. 22. and these ought to rule according to the Word given by the extraordinary Rulers, *2 Tim.* 1. 13.

2. The governed is the Church, *Heb.* 13. 17. and may be considered in respect of the time in which it lived. 1. In a Family, from Adams time to Moses time, some Prophets were Rulers, *2 Pet.* 2. 5. *Jude* 14. 2. The Head of the Family was the ordinary Ruler, *Gen.* 18. 19. the eldest Son, *Exod.* 24. 5. *Numb.* 3. 12. 14.

And then the Rule of Religion was given by Tradition, it was not written until Moses time.

*Quest.* How was it with the Church in Moses time ?

*Ans.* The Church in Moses time and afterwards was in and confined to the people of Israel, who had their great congregation, and inferior congregations, the Synagogue, and their extraordinary Rulers were Prophets, some of them wrote the old Testament: and their ordinary Rulers were the high Priest, inferior Priests and Levites, and the Rulers of the Synagogues, and of this Church Christ came typed out in ceremonies.

1. In Moses time and afterwards the Church was confined

fin'd to the people of Israel, *Deut.* 7.6. in which we may consider their congregation, their priviledge.

1. Their congregation, their great one, *Exod.* 25.8, *Psal.* 40.10.

2. Their inferiour Congregations, their *Synagogues*, *Psal.* 79.8. *Acts* 13.5.

The Rulers, extraordinary, ordinary :

1. Extraordinary, and were Prophets, some of them wrote the old Testament, *Hos.* 8. 12. 2 *Pet.* 1. ult. but the *Apocrypha* was not wrote by them, and therefore is not canonical.

2. Their ordinary Governours, 1. Of their great congregation, the high Priest; inferiour, as Priests, Levites, *Numb.* 3.3,4. 2. Of their lesser congregations, the Rulers of the *Synagogues*, *Mar.* 5.22. 2 *Chron.* 19.11. *Numb.* 3.6.

2. The priviledges of this Church, Christ came of this Church concerning the flesh, *Rom.* 9.3,4,5. 2. He was promised to them by the Prophets, 3. Typed out to them by diverse ceremonies, *Heb.* 10. 2. And this Church continued untill Christ the Messias was slain, *Zac.* 11.10. *Mat.* 27.50,51.

Quest. *How is it with the Church since Christs coming?*

Ans. The visible church is not confined to any one People, but is amongst many since Christs coming, and in its primitive time had the Apostles, Evangelists and Prophets to be extraordinary Rulers, and some of these wrote the New-Testament; and since that time it hath Pastors, Teachers, Ruling Elders and Deacons to be the ordinary Officers, and hath Christ to be the exalted head, the holy Scriptures being perfected.

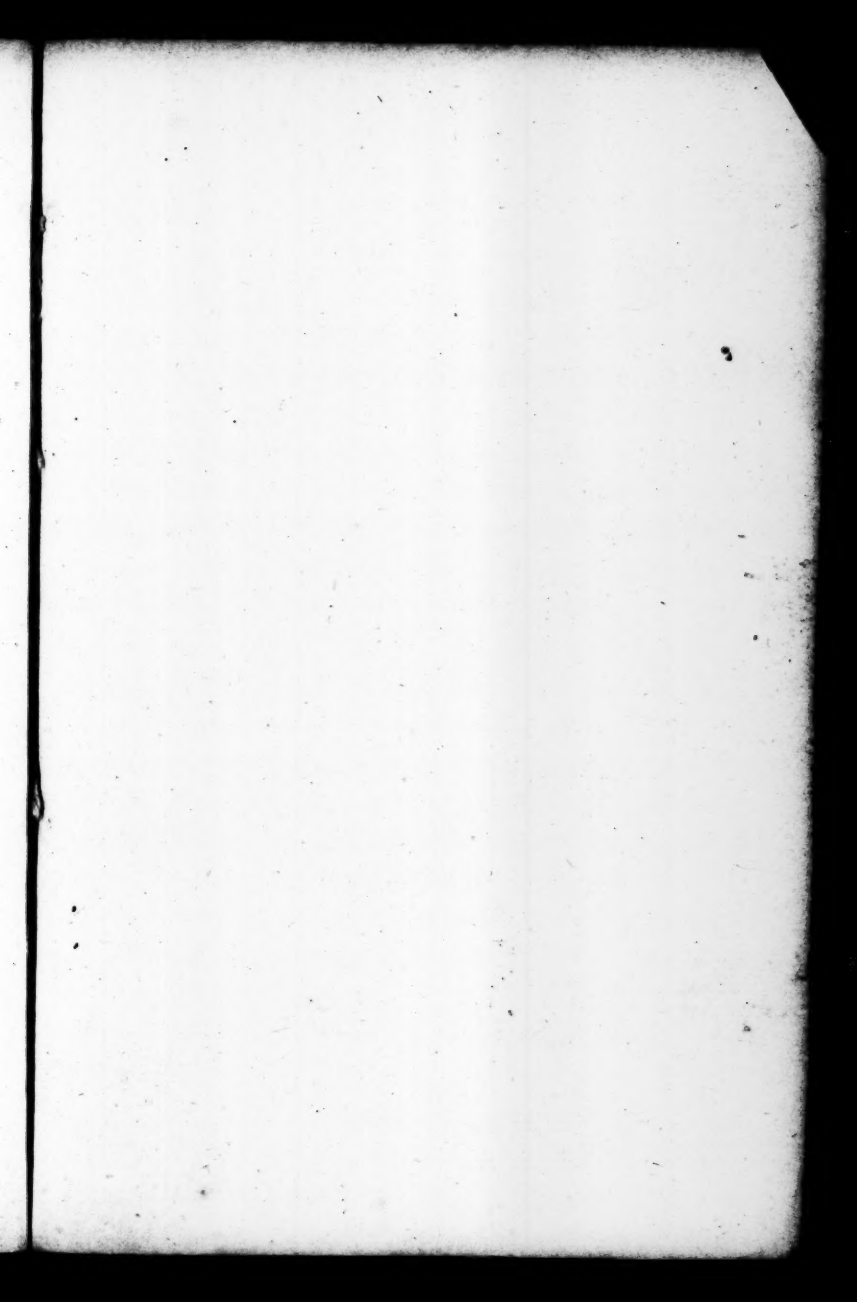
Concerning the Church since Christs coming we may consider, their Government and priviledges.

1. Their Government, Extraordinary, Ordinary.

1. Extraordinary Rulers, 1. The Apostles, who were  
to



ପ୍ରତି ଦିନ ଗୋଟିଏ ମାତ୍ରା ଲେଖିବାକୁ ହେବ  
ବିଶେଷତଃ ଶରୀରୀୟ ଲେଖନୀ







to preach to all nations, *Mat.* 28. ult. And to plant churches, *1 Cor.* 3. 6. and to be witnesses of Christs Resurrection, and Ascension, *Act.* 1. 8.

2. Evangelists, who were to assist the Apostles in preaching, and in establishing the Churches according to their Doctrine. *1 Tim.* 1. 3, 4. *2 Tim.* 4. 5.

3. Prophets, who had singular gifts to interpret the scriptures, and to foretell things to come, *1 Cor.* 14. 24, 25. *Acts* 21. 8, 9, 10. And some of these extraordinary Rulers wrote the New-Testament. *Job.* 20. 30. *Rev.* 1. 9.

2. Ordinary Officers are first Elders who are either only Ruling, or not only so but Teaching as Pastors, Teachers. *Eph.* 11. 12. *Rom.* 12. 8. Or inferiour Officers, the Deacons, *Rom.* 12. 8. *1 Tim.* 3. 8.

2. The Priviledges of this Church,

1. They have Christ already exhibited, the good things typed out are extant, *Luk.* 1. 70. *2 Cor.* 1. 20.

2. Hence the Members of this Church are evangelical believers. 1. Confessing that Christ is the son of Mary, and the son of the living God, *Mat.* 16. 16, 17, 18, 19. *Acts* 8. 34, 35. 2. They doe receive Christ as their exalted head, *Act.* 2. 35. *Eph.* 4. 9, 10.

3. This Church is no longer confined to one people, but amongst many, hence universal and catholick, as gathered out of all nations, many Churches swarmed out of that one church, and first church at Jerusalem. *Act.* 9. 31. and are called churches, the catholick visible church doth exist in these individual churches.

4. This church hath the holy Scriptures perfectly, *Rev.* 22. 19.

Quest. *How doe you prove the Holy Scriptures to be the Word of God?*

Ans. The holy Scriptures are proved to be the word of God by the testimony of the godly in all ages, and by divine testimony, the miracles wrought, and the testimony of the Spirit of God in the Saints, and by many artificial arguments, because they doe reveal divine wisdom  
holi-

holiness, Justice, mercy, with most perfect harmony & wonderfull efficacy, containing a perfect rule of Faith and obedience.

The Scriptures are proved to be the word of God by Arguments, inartificial, artificial,

1. Inartificial, namely testimony, humane, divine.

1. Humane, the testimony of the godly in all ages, first in the primitive times, their preachers expounded these, *Act. 17. 2, 11.* 2. Christians converted by these, 3. Many suffered for the defence of these. 4. Their Opposers, *Romanes, Jews, Pharises, Sadduces, Hereticks*, could not deny but that such Doctrines were taught by the Apostles, *2 Tim. 3. 15, 16.*

2. This Testimony is delivered down to us, witness

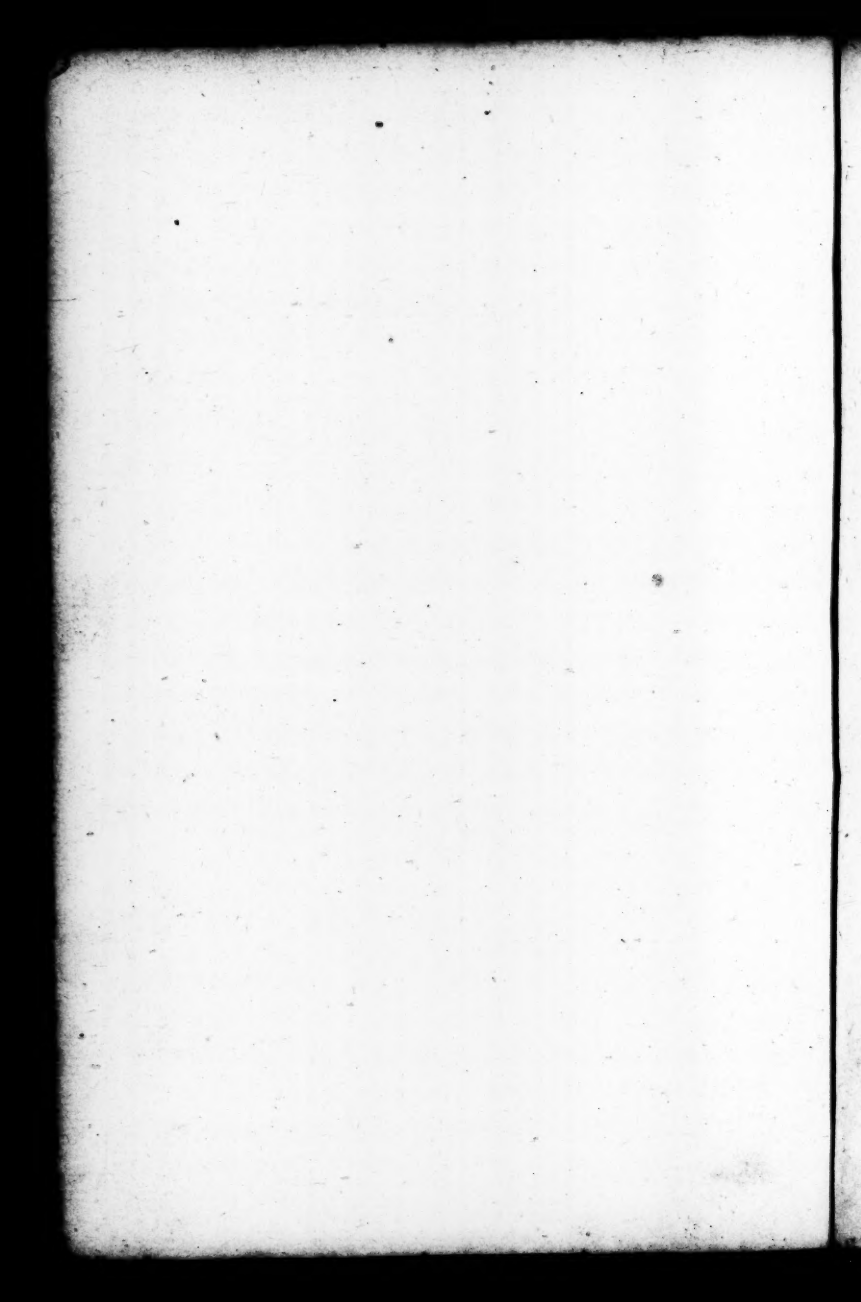
1. The many ancient Records of many histories and councils. 2. The ancient Records of many Countreys, Nations, East, West, North, and South. 3. The many Christians in the several Ages who have suffered for the defence of these, and the Hereticks have pleaded these Scriptures, although they have perverted them, let us consider the validity of the former Testimony.

1. It hath a moral certainty, as certain as man can be, that he was born of such Parents, and hath a right to such an Inheritance which depends upon humane Testimony.

2. In some respect this Testimony hath an infallible certainty. 1. Otherwise these witnesses would have contradicted themselves, they living at so great a distance one from another, and in several Ages could not meet together to invent a delusion to deceive their Posterity. 2. Otherwise Adversaries would have contradicted them as *de facto*, and have said, that no such doctrines were taught by the Apostles, hence this humane Testimony as it is circumstanced is binding, *Exod. 10. 1, 2. Psal. 78. 1, 2, 3, 4. Acts 1. 8. Acts 2. 32.*

2. Divine Testimony external and internal.





1. External by Miracles, 2 *Cor.* 12. 12. called Gods witnesses, *Heb.* 2. 4. 2. Inward Testimony, the Spirit of God in a believer witnessing, 1 *Job.* 5. 10.

2. Artificial Arguments. 1. They reveal wisdom above all the inventions of men or Angels, the Mystery of the Trinity, and mans Recovery, and many other Mysteries, 1 *Job.* 5. 7. 1 *Tim.* 3. 16. 2. Most beautiful holiness shining in these Scriptures, *Rom.* 1. 2. *Psal.* 119. 140. 3. Justice giving to God and man his due, *Rom.* 13. 9. *Rom.* 7. 12. 4. Most rich mercy, *Rom.* 5. 20. 5. Most perfect harmony, though wrote by diverse, in diverse places and diverse languages, full of predictions and Prophecies, yet they all agree. 6. Their duration, 1. Were before other Writings. 2. Do continue and shall to the end of the World, *Ier.* 6. 16. *Math.* 28. ult. 7. The Efficacy of them, 1 *Thes.* 1. 5. *Isai* 55. 11. 8. The perfection of them, they contain a perfect Rule of Faith and observance, 1 *Job.* 4. 1, 2. 2 *Tim.* 1. 13. *Rom.* 2. 16. *Rev.* 22. 19. Either these Scriptures were invented by God or by some creature, not by some creature, for if by some creature, it was either by some good or evil creature, not by some good creature, for no good man or Angel would invent a thing, and then say it was Gods invention, not by some evil creature, for the holy Scriptures are contrary to the wicked, therefore it is apparent these Scriptures are invented by God himself.

Hitherto of Faith, next concerning Observance.

Quest. *What is Observance?*

Ans. Observance is the second part of Religion, and stands in performance of duty to God, by obeying his Law, which is a Platform of acting for God, and he hath made it known to us for that end.

1. Observance is a second part of Religion. 1. It is a part of Religion, without which Religion is vain. 2. And a second part performed by Faith, *Gal.* 2. 19, 20. 2. It stands in performance of duty to God, as God is

our Creator, Redeemer, and Comforter, *Math. 28. 20.*

3. This performance of duty is by obeying his Law, *Mic. 6. 8.*

4. This Law of God is the Platform of well acting, and acting for God, *Psal. 19. 7. Psal. 118. 15.*

5. Hence made known for this end. 1. The first Edition of this was in the heart of man at first, a fair inscription of it upon man at first, he being made according to the Image of God in holiness and righteousness, *Gen. 1. 26, Eccles. 7. 29.*

2. Some reliques of it in fallen man, so much as may testify that man was made to be Religious, *Rom. 2. 14, 15.* hence Conscience witnessing in respect of God, and a Judge in respect of man.

3. The Law was renewed to the Church of the Jews by a lively voice, *Exod. 20.* and becomes useful. 1. To discover sin, and to drive the Soul to Christ, *Gal. 3. 24.*

2. After a believer is in Christ the Law is useful to him as a Rule of obedience, *Math. 5. 17.* 3. But a believers obedience being imperfect it cannot merit, *Rom. 4.*

4. but is accepted for the sake of Christ, *1 Pet. 2. 5.*

Quest. *How is obedience distributed?*

Ans. Obedience is distributed into love to God, and love to man, love to God being a respect to God, nextly and directly as he is God, and may be called worship.

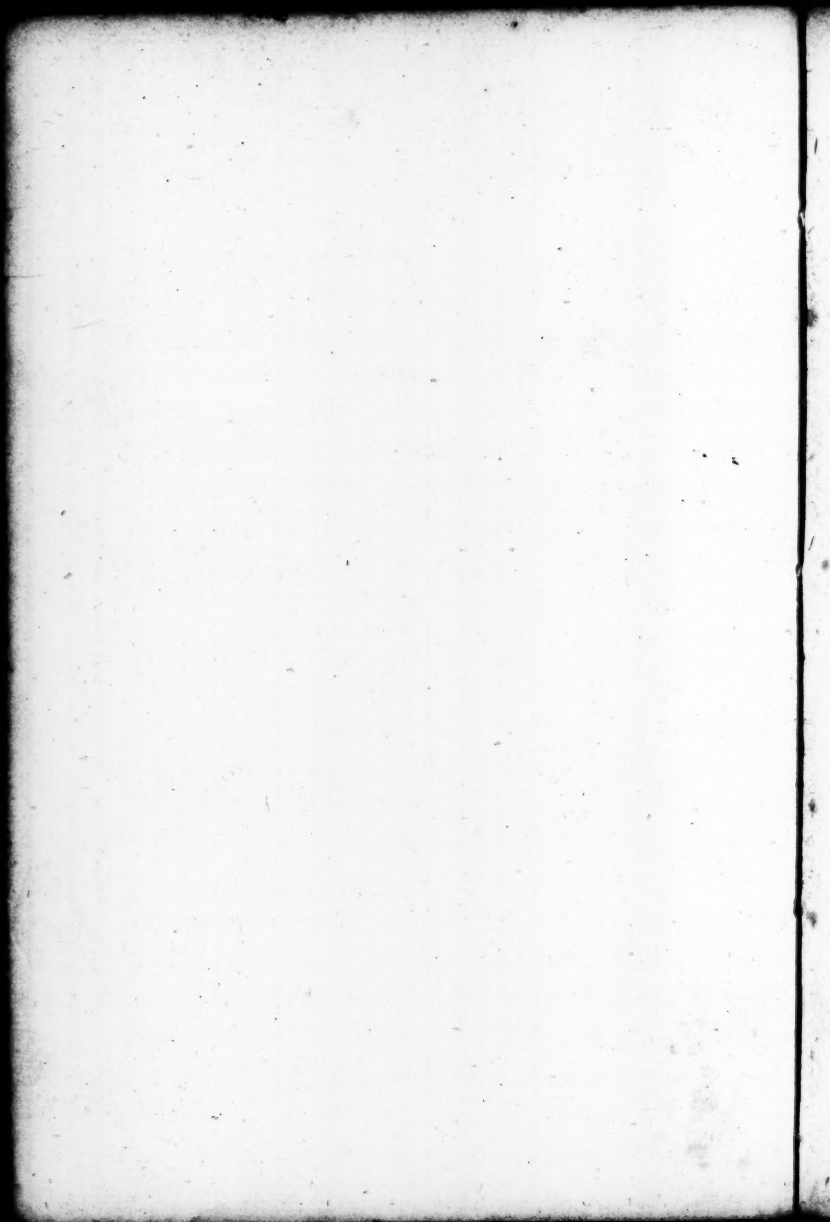
1. Obedience may be divided into love to God and love to man, *Math. 22. 37, 38, 39.*

2. Love to God is a respect nextly and directly to God as he is God, *Rom. 1. 21.* and it is called worship, *Joh. 4. 21.*

Quest. *What is that worship in the first Command required?*

Ans. The worship in the first Command required is







to take the true God alone to be our God, cleaving to him in understanding, will and affections, and the expressions of the outward man, being suitable to that inward worship.

The Commandments of the first Table do enioyne divine worship, in which we may consider the kinds of worship, and the manners of it.

1. The kinds of worship. 1. Natural. 2. Instituted.

1. Natural worship, not that it is natural to corrupt nature to perform it, but because the light of Reason and natural Conscience may convince us that worship is due to God, namely, 1. That there is but one true God. 2. That we ought to take him to be our God. 3. And therefore to cleave to him, and honour him as God, *Rom. 1. 21* and this kind of worship is required in the first Command.

1. To take the true God alone to be our God, 1 *Chr. 28. 9. Math. 22. 37.* 2. Hence a cleaving to God. 1. In understanding, which is that whereby the understanding having received the light of the knowledge of his glory is satisfied with his wisdom, 2 *Cor. 4. 6. Rom. 11. 33.* 2. Hence a cleaving of the will to God, which is that whereby the will makes choice of God, and is satisfied with him, and therefore acts from him and for him.

1. The will doth chuse God above all, *Psal. 73. 25.* 2. Is satisfied in him as its portion, *Psal. 16. 5.* 3. acts from him and for him.

1. From him. 1. In staying upon him for all good, *Psal. 36. 9. Isai. 50. 10.* 2. In pouring out the heart before God, *Psal. 62. 8.* 2. acting for him. 1. In submitting to, being filled with, and acted by his will, *Col. 4. 12.* willing his glory, and losing all our ends in his glory, *Rom. 11. 36.*

3. Hence a cleaving of the affections to God, the will being affected with love to God, and hates that which displeaseth him.

I. Love

1. Love to God, *Mal.* 18. 1. from this love floweth.  
1. Patient hope for God, and desire after him, and a joy  
and delight in him.

1. A hoping for God, *Psal.* 39. 7, 8, and that patiently,  
*Psal.* 62. 1. 2. A desire after him, *Isai.* 26. 8. 3. A joying in  
him, and that which it enjoyes of God, *Psal.* 32. 11.

2. Hates that which displeaseth him, From this hatred  
floweth a fear and abomination of sin and sorrow because  
of it, with holy anger. *Rev.* 2. 6.

1. A fear, *Hos.* 3. ult. 1. An abomination of the evil of  
sin, *Ezek.* 20. 43. 3. A sorrow with an holy anger, *2 Cor.*  
7. 11. and thus of the inward worship required in the  
first Command.

2. The expressions of the outward man ought to be  
suitable to this inward worship, *Lam.* 3. 41. *Eph.* 3. 14, 15.

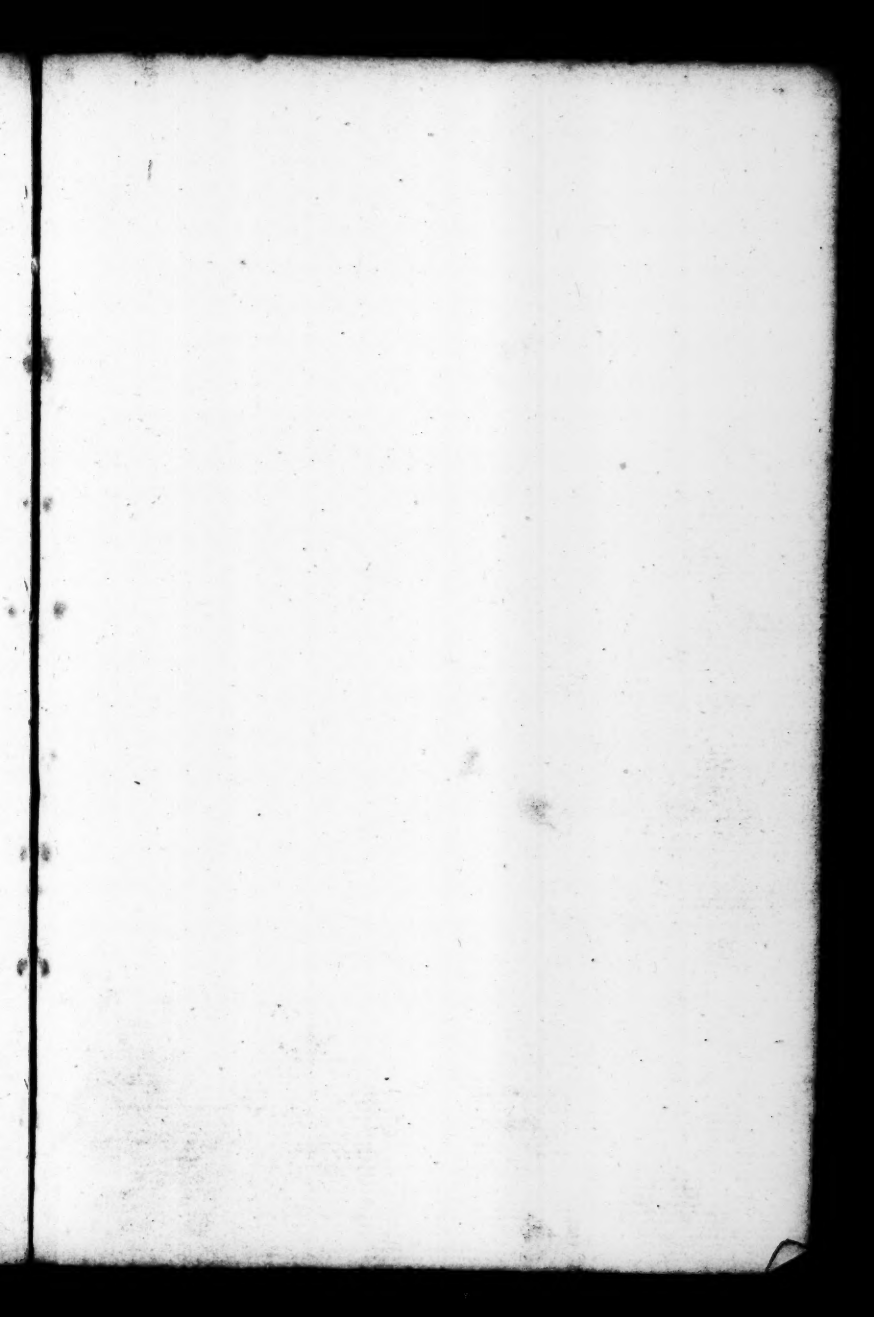
Quest. *What is that worship required in the second Com-*  
*mand?*

Ans. The second Command doth require instituted  
worship, (namely) an attendance upon God in all his Or-  
dinances, as in Prayer, hearing, reading his Word, and  
celebration of Sacraments, and joyning to a visible  
Church, where Church discipline by Church Officers is  
exercised with the consent of the Church,

The Worship required in the second Command is in-  
stituted Worship, that is, the worship which without  
some revelation out of the Word of God, that God hath  
instituted it, we could not find it out, and otherwise  
our worship is vain, *Matth.* 15. 9. yea Devil-worship,  
*1 Cor.* 10. 10.

These means of worship are either, Prime or first, or  
in order to these,

The Prime, 1. Hearing and reading the word of  
God, and to which also belongeth Repetition of the  
word, and Christian conference, *Deut.* 5. 1. 2. celebra-  
tion of the Sacraments, Baptisme *Mar.* 28. 19, 20. The





Lords Supper, *1 Cor.* 11. 24, 25. 3. Praying with all manner of Prayer, *Eph.* 6. 18.

2. Those Ordinances which are in order to the former. 1. A visible Church, *Matth.* 18. 17. 2. Church Officers, *Eph.* 4. 11, 12. 3. Church Discipline, *Matth.* 18. 18, 20.

Quest, *What doth the third Command require?*

Ans. A worshipping of God with all meet Reverence, respecting both the Attributes of God and his Name, which he hath put upon all his Ordinances, and therfore to prepare for them, and to behave our selves reverently in the time of the dispensation of them, and after the use of them to bring forth suitable fruit.

The two former Commands respect the kinds of worship, next of the manners of worship, most reverent, and solemn.

1. Reverent, this the third Command requireth, *Psal.* 89. 7.

The Name of God is that whereby God hath made known himself, as his Attributes and Ordinances.

1. His Attributes, *Exod.* 33. 19. and the Reverence respecting his Attributes is that whereby we take heed of a vain mentioning his Attributes, or being too frequent or familiar in using them, *Eccles.* 5. 2. and that we practically shew forth his praises and virtues, *1 Pet.* 2. 9.

2. His divine Ordinances, upon which he hath put his Name, *Deut.* 12. 5. and the Reverence respecting these stands 1. In preparation for them, *Eccles.* 1. 2, in the time of the dispensation of them to behave our selves reverently with a reverent delight, *Isai.* 58. 13. and in a comely and orderly manner, *1 Cor.* 14. 40. 3. And after the use of them that we retain the savour of them, and bring forth the fruit of them, *1 Thes.* 5. 21. *Col.* 1. 6. *Matth.* 21. 43.

Quest.

*Quest. What doth the fourth Command require ?*

*Ans.* The fourth Command requireth to sanctifie a seventh part of the week, which was the last of seven; from Creation until Christs Resurrection, but ought to be the first of seven from Christs Resurrection, until the last day.

In this we may consider the sanctification it self, and the day to be sanctified.

*Quest. How ought we to sanctifie the Sabbath ?*

*Ans.* We ought to sanctifie the Sabbath by resting from our own works, that is all such works as are neither works of mercy, nor necessity; nor have any direct respect to the comely sanctifying of the day, and to sanctifie the time unto the Lord by attendance of divine worship in publick, in the Family, and in secret.

In sanctifying a Sabbath there ought to be a rest, and a sanctifying our rest.

1. A resting from our own works, *Isai. 58. 13.* hence to rest from such works as are not works of mercy, nor necessity, *Matth. 12. 7.* nor such works as have no direct respect to the sanctifying of the day, *Matth. 12. 5.*

2. A sanctifying our rest by attendance upon Gods worship in publick, in Family, and in secret, for they were to attend the dayly offerings appointed for every day, and besides the continual offerings, they were to bring the Sabbath offering, *Numb. 28. 6, 7, 8, 9, 10. Ps. 92. 1. Acts 20. 7.*

And hence we ought to prepare for the Sabbath by a timely calling off our thoughts and actions from worldly occasions, and to call them in, and to go forth and welcome the holy day approaching, *Isai. 58. 13.* and after the Sabbath is ended, not greedily nor suddenly rush in to worldly occasions, as if we were weary of the Sabbath, and glad it were at an end.



1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



Concerning the day to be sanctified let us consider,

*Quest. How doe you prove that we ought in these Gospel dayes to keep a weekly Sabbath?*

*Answ.* First because Christ taught his Disciples to pray, that their flight might not be on the Sabbath, *Mat. 24.25*. If no Sabbath then it was needfull for Christs Disciples to pray that their flight might not be on the Sabbath, but Christ saw it needfull to leave this instruction with his Disciples, because the Sabbath should as certainly continue as the winter, and as they were to pray that their flight might not be in the winter, so likewise that it might not be on the Sabbath day.

*Quest. How doe you prove this in the second place, that in Gospel dayes we ought to keep a Sabbath?*

*Answ.* Because Christ came not to destroy the moral Law, but to fullfill it;

If no Sabbath, then Christ hath destroyed some part of the moral law, but this cannot be. *Mat. 5.17*.

*Quest. How do you prove that we ought not to keep the seventh day of the week a Christian Sabbath?*

*Answ.* Because God's rest in the seventh day from the work's of Creation, was spoyled by the sin of man, and another rest by Christ the Redeemer, and another day came which doth remain.

1. God rested in the seventh day from the works of Creation, *Gen. 2.1,2*. and in the fourth Command it is exprest to be the Reason of sanctifying the seventh day of the week.

2. This rest was spoyled by the sin of man, *Gen. 6.6,7*.

3. Another rest came from the work of Redemption, and another day of rest, *Psal. 118.24. Heb. 4.4,8*.

*Quest. How do you prove this in the second place that the seventh day since Christs Resurrection ought not to be kept for a Sabbath?*

*Ans.* Because to keep the seventh day of the week was the doctrine of false Teachers, and is contrary to the doctrine and practice of the Apostles of Christ, who did advance the first day of the week above any other day.

In the *Gal. 4. 10.* the Apostle reprov'd the false Teachers for teaching the Galatians to observe dayes, Moneths, and years, according to the Law of Moses, by dayes is meant that which is less then Moneths, and therefore to be understood of weekly Sabbaths, and yet not of the Christian Sabbath; for those Teachers stood for that which is according to Moses his Ministry, and in *Col. 2. 16.* the Apostle condemns holy dayes, new Moons, and Sabbaths. Holy dayes are mentioned as greater then new Moons, and therefore are meant of Annual Sabbatical dayes, and Sabbath dayes as less then new Moons, and therefore to be understood of the weekly Sabbaths the Jews kept.

And that the Apostles did advance the first day of the week to be the Christian Sabbath, will appear in the next place.

*Quest. How doth it appear by the doctrine and practice of the Apostles that we ought to keep the first day of the week a Christian Sabbath.*

*Ans.* Because that day of the week which is honoured above other dayes, by the Name of the Lords day, as he is the Redeemer, this cannot be understood of the seventh day which is Gods day, as he was Creator, much less of other dayes, but only of the first day of the week in which Christ had glorious rest.

1. One day is honoured by the Name of the Lords day,

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22 April

the arguments for the change of the Sabbath  
from the 7<sup>th</sup> to the 1<sup>st</sup>, & Day of the week  
from the 1<sup>st</sup> Heb - 10:6: in wch the Apostle  
saith some one particular day the Lord's day  
for it wch he calleth the Lord's day is so call'd  
either because it was a day of divine institu-  
tion - or a day of divine manifestation,  
if the latter - then the Apostle added -  
nothing in his answer to his question - for  
the question was - in what particular day  
he had that divine manifestation of his Son  
and he answer'd it in the day of divine vision  
and hence it was call'd the Lord's day because  
it was a particular day by the Lord's institu-  
tion -

2<sup>d</sup> This which is call'd the Lord's day is the first  
day of the week -

1<sup>st</sup> for either it was the first day of the week  
or some other day - if some other day -  
then that other day is made by Christ to  
be honoured above the first day with  
this title of honour the Lord's day  
but that is contrary -

1<sup>st</sup> to the word of the Lord - wch saith  
that the day of the resurrection of  
Christ was the 1<sup>st</sup> day wch the Lord made  
in Gospel time - 1<sup>st</sup> Cor 15:20  
and that was the first day of the week - 10

John 16  
2<sup>d</sup> It is contrary to Christ's practice -  
who arose from his suffering  
works on the first day and enter'd into  
his rest & God had ceased from his  
works of creation in the 7<sup>th</sup> day - 9  
Heb 10 - and thus did honour the day  
who - presently after - did manifest  
his glorious presence to his disci-  
ples on the 1<sup>st</sup> day - 20 John 19 - 20  
not on the 4<sup>th</sup> day

day, *Rev.* 1. 10. for the scope of the Apostle is set down; the particular time when he had that Vision.

2. It is called the Lord's day by that great Gospel Apostle John, who speaketh in a Gospel sense, and that in the same sense as the Lords Supper, and the Lords Table, that which was sanctified by the institution of Christ the Redeemer, *1 Cor.* 10. 21. and as he was Lord of the Sabbath, *Math.* 12. 8.

3. This cannot be meant of the seventh day, for that is not the day of the Lord as a Redeemer, but as Creator, *Heb.* 4. 4.

4. But is meant of the first day of the week, in which Christ rested from his heavy and hard labour in the state of humiliation, and rose from the dead, *Joh.* 20. 1. and in which day he having received all power in Heaven and on Earth, appeared to his Disciples, *19. ver.* and in which day he communicated the holy Ghost unto his Disciples, *ver.* 22. the day of the glorious rest.

**Quest.** *How do you prove this in the second place ?*

**Ans.** Because the Apostle did command all the Churches on the first day of the week to prepare their Collection for the Saints, a most eminent duty of the Sabbath, and thus did advance the first day of the week above any other day, not by humane Institution, that is unlawful, but by divine Institution, because of the holiness of this day.

1. That the Apostle did command not only the Church at *Corinth*, but Churches at *Galatia* to have in readiness their Collections for the Saints in the first day of the week, is exprest in *1 Cor.* 16. 1, 2.

2. That this is a most eminent duty of the Sabbath is manifest, *Math.* 12. 6, 7, 8.

3. The first day of the week was either a common and indifferent day, or a special and holy day, if a com-

mon and indifferent day, then the Apostle ought not to make that to be necessary by imposing an Injunction and Command upon it which God hath made indifferent, hence ought not to have ordered, and by order commanded them to attend such a work of mercy in the first day of the week, if that day were but a common and indifferent day, this would be to esteem one common day above another, contrary to his own doctrine, *Rom. 14. 1, 5.* and therefore it was because the first day of the week was the holy day, a Christian Sabbath by divine Institution.

*Quest. How do you prove this in the third place?*

*Ans.* Because it was the usual practice of the Apostles and Disciples, in the primitive times, and of the Witnesses of Christ in all Ages since that time, to assemble in the first day of the week for divine worship, and this was not because it would be more expedient time for them, but because it is the day of the Christian Sabbath.

Thus we read in *Acts 20. 7.*

1. Of the assembling of the Disciples, not only some few, but of the generality of them, it is spoken in the general.

2. They assembled to break bread, it is not meant of a love Feast, that was unlawful in a publick Church-meeting, *1 Cor. 11. 34.* but is to be understood of the Lords Supper, neither was it to hear Paul preach, but it is said, they came together to break bread, and Paul preached, so that he took this season to preach to them.

3. It was their usual practice to assemble for divine worship in this day, and therefore it is said when they came together, and thus of Christians in all Ages since the primitive time.

4. Their

says if the first day of the week was of such  
importance to be his day to be honoured above  
another day, both because of his work  
and now respecting that day then it can  
not be meant of any other day, that the  
Apostle calls to be the Lord's Day -

to 4 Heb-8-9 - The Apostle speaketh  
of another day of rest or sabbath, as the  
word significeth, which remaineth for  
the people.

if the christians since christ's entering into  
rest by his resurrection have another  
day of rest or sabbath, - then it's not  
the same day of rest with the Jews who  
had in Canaan nor that which was from  
creation the 4th day, etc. &c.

"neither can this rest be understood only  
of resting from sin for that is not proper  
only to the galy since christ's coming  
but the speaking of the word is proper to the  
galy in yore all times & is spoken of  
rest which is in imitation of god's rest  
from his works and is the sabbath rest,  
signified by the rest in Canaan -

2) neither can it be meant only of the  
rest after this life, for he speaketh  
in the present tense, there remaineth  
a rest, that is now is left to them  
and beginneth upon christ's entering  
into his rest - as in the 10th



10th if we have another day of rest or sabbath  
now, then not the 7th day, and if it be the  
day of christ's resting from his work, then  
it is the first day of the week.

43 Ques: 2<sup>d</sup> if the years offerings should be  
accepted, the  
either this was performed literally  
or typically? if literally then the  
8th day was our first day of the  
week was ~~the~~ honoured & sanctified by  
the Lord's appointment at the 7th day  
is the acceptable day - but that is not  
true - to the 2<sup>d</sup> & 3<sup>d</sup> of the month 9th 10th  
of 2<sup>d</sup>  
Therefore it is to be meant typically of  
the worship in the <sup>old</sup> gospel time in what  
day their worship shall  
be acceptable viz in the 8th  
day that is our first day, and  
accordingly this was the day in which  
christ appeared to the disciples  
in the 20th ch - 19



4. Their meeting in the first day of the week was either because it was a more expedient time for them than some other day, or because it was a special day, and the Christian Sabbath, not because it was more expedient for them, if the seventh day was kept as a Sabbath, how could it be expedient or lawful to defer administering the Sacrament on the seventh day, and to meet again the next day.

*Quest. Doth not the change of the Sabbath from the seventh day to the first day abolish the fourth Command?*

*Ans.* In no wise, for, the Reason of the seventh dayes being taken away, and a Reason of the same kind, but of a greater degree : for the first day of the week being come in the place of it, the fourth Command by this means in the scope of it is established.

1. The Reason why the seventh day was sanctified was because God rested from the works of Creation, but this rest was spoyled by the sin of man, and the Lord repented that he had made man, and other Creatures cursed for the sin of man, *Gen. 6. 6, 7.* consequently the reason for the Sabbath day was taken away.

2. A reason of the same kind, but of a greater degree, for the first day of the week came in the place of the former, for Christ had wrought a new Creation by his death, *2 Cor. 5. 15, 17.* and as he is the first born of every Creature, by whom all things consist ; and that by the blood of his Cross he might reconcile all things to himself, whether things in Earth, or in Heaven, *1 Col. 15, 16, 17.* but this of a greater degree, for this new Creation is a greater work than the first Creation ; Christ's work as Redeemer is greater than the work of Creation, *Eph. 1. 20, 21. Rev. 4. 9, 10, 11.*

3. The fourth Command by this means is established in the scope of it. for,

1. The change of the Sabbath from the seventh day

of the week to the first day stands upon the same ground and bottom upon which the seventh day was sanctified, namely, because of the Lords resting from his works of Creation, but behold he resteth from the works of the new Creation, and by which a restoration of that which was spoyled by mans sin.

2. The change of the Sabbath from the seventh to the first day, doth most admirably attain the end God intended in sanctifying a Sabbath. 1. God intended his glory in the works of Creation; but by the Christian Sabbath, he hath the glory of his works of Creation and Redemption, a greater glory then the former. 2. God intended the good of man, *Mark* 2.27,28. 1. In respect of mans body, *Deut.* 5.14. that it may rest a seventh part of the week, this end is as well attained in the first day of the week as on the seventh day. 2. In respect of mans Soul, *Exod.* 31.13. *Ezek.* 20.12. that the Soul of man may have a solemn time for the worship of God, but to do this in remembrance of the work of Redemption, is more for the Soul's good of man then to do it in remembrance of the work of Creation, so the sanctifying of the first day of the week for this end, is more for the good of the soul of man then to sanctifie the seventh day.

3. Hence it is no abolishing of the fourth Command, but a fulfilling and establishing it; as the second Command requireth that the means of worship, & those only which God appointeth should be observed, he instituted toher means of worship to the Jews then now in Gospel times, and other means of worship in the Gospel dayes then before Christs coming, yet both they and we by virtue of the second Command were required to attend the means of worship; and the change of means of worship from that which it was before Gospel times, doth not cause any change of the second Command: so the fourth Command requireth to sanctifie that Sabbath

20 Acts - 17 - the argument is  
either Paul kept the first day the  
Christian Sabbath, or he kept no Sab-  
bath, - for if he had kept any other  
day for going to church, or to Sabbath  
there had been a meeting of him of  
leading after a Sabbath manner  
to worship God, if the Evangelist had  
mentioned it, but he speaks of it as  
that Paul was before they had this  
meeting -

if Paul had kept the day before the  
1st day viz. the Jewish Sabbath - would  
he not have preached, nor administered.  
The Sabbath command on the  
Sabbath - but left these to that not is  
no Sabbath, or if he had done these  
would the Evangelist not account  
these actions of the Sabbath worthy of  
the recording &c

1 for though it must be granted that the  
penes doe keep the 1<sup>st</sup> day, yet they are  
not Christians  
2 and some who are contented with judaisme  
and circumstances the penes doe, there  
keep the 1<sup>st</sup> day in the Abyssinians  
3 and some who were called Christians  
do observe the 1<sup>st</sup> day of the first  
week and subscribe of  
Apostles & Dionysius who denied  
Christ's death did keep the 1<sup>st</sup> day  
yet - it must be granted that the  
first day of the week was owned  
to be the Lord's day and the Christian  
Sabbath  
1 in the generality of the churches  
in witness of Christ from the  
Apostles time, was time  
2 acknowledged to be, but only  
those who are Jews or observe  
the judaisme - except  
- to that the first day of the week  
was not denied in former times  
any to be the Christian Sabbath  
but still the penes - & others who  
are Jews and who subscribe as the  
Abyssinians - or some who  
say as the Egyptians, & others  
say kept only the first day  
or call the 1<sup>st</sup> day and first  
day as there being special of

bath which God appointeth. When God required the seventh day it was to be sanctified by virtue of the fourth Command, and since he hath required the first day of the week, it ought to be kept by virtue of the fourth Command, and yet no change of the fourth Command; Will any be so bold to say that God himself could not change the day; seeing the Sabbath was appointed for man, *and the Son of man is Lord of the Sabbath,* Mark 2. ult.

Hitherto of love to God, next of love to man.

Quest. *What is that love to man the Law requireth?*

Ans. The Law requireth to love thy Neighbour as thy self for the sake of God, and this containeth all the duties of the second Table, *Math. 22. 39. Jam. 3. 9.*

Quest. *What doth the fifth Command require?*

Ans. The fifth Command requireth to preserve the honour of thy Neighbour, and therefore to behave thy self reverently to Superiours, honour being due to them above thy self, respectfully to equals, honour being due to them equal to thy self, and not contemning thy inferiours, *1 Pet. 2. 17. 1 Tim. 5. 1, 2. Eph. 6. 1, 2. Isai. 3. 5. Phil. 2. 3. Luke 18. 9.*

Quest. *What doth the sixth Command require?*

Ans. The sixth Command requireth to preserve the life of thy Neighbour, and therefore to behave thy self meekly, patiently, peaceably, and merciful towards him, *Numb. 12. 3. Luke 21. 19. Col. 3. 13. Rom. 15. 2. Rom. 12. 18, 20, 21.*

Quest. *What doth the seventh Command require?*

Ans. The seventh Command requireth Chastity,  
F 4 (that

(that is) purity in all things respecting the generating of mankind, and therefore to behave thy self modestly and gravely, observing all things becoming purity, *Eph. 5.3, 4. 1 Tim. 2.9. 1 Tim. 3.11. Rom. 13.13.*

*Quest. What doth the eighth Command require?*

*Answ.* The eighth Command requireth to preserve the goods of thy Neighbour, and therefore to behave thy self justly and equally in seeking after, keeping and using worldly goods *Eph. 4.28. Col. 4.1. Jer. 17.11. Prov. 3.27. 1 Cor. 7.31.*

*Quest. What doth the ninth Command require?*

*Answ.* The ninth Command requireth to preserve the Name of thy Neighbour, and therefore to have (in your Assertions and Promises) a respect truly and faithfully to the Truth, *Psal. 15.2,3,4.*

*Quest. What doth the tenth Command require?*

*Answ.* The tenth Command requireth to preserve the prosperity of thy Neighbour, and therefore a contentation with thine own things, and not envying another, *3 Epist. Job. 2. Heb. 13.5. Gal. 5. u!.*

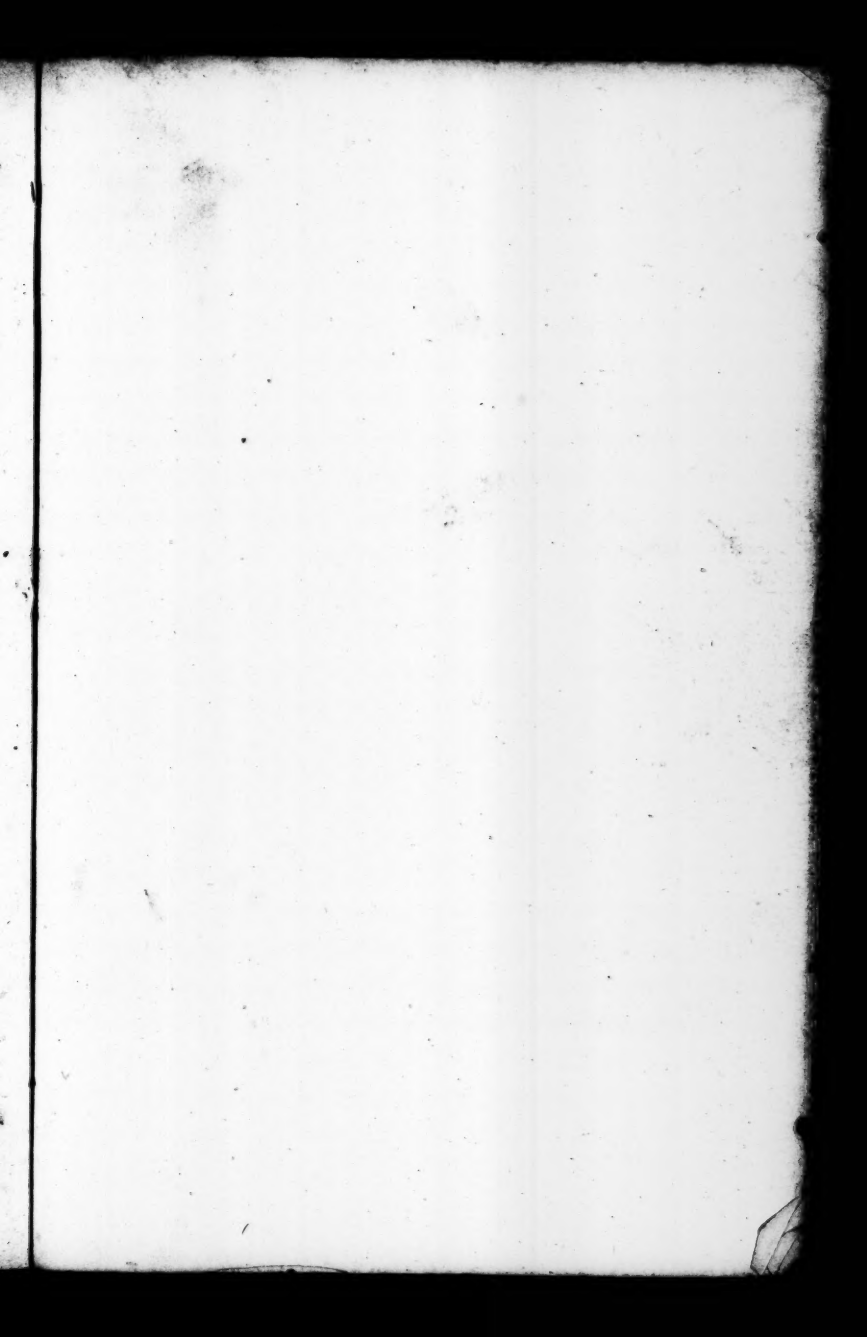
Hitherto of Obedience, next concerning helps to Obedience.

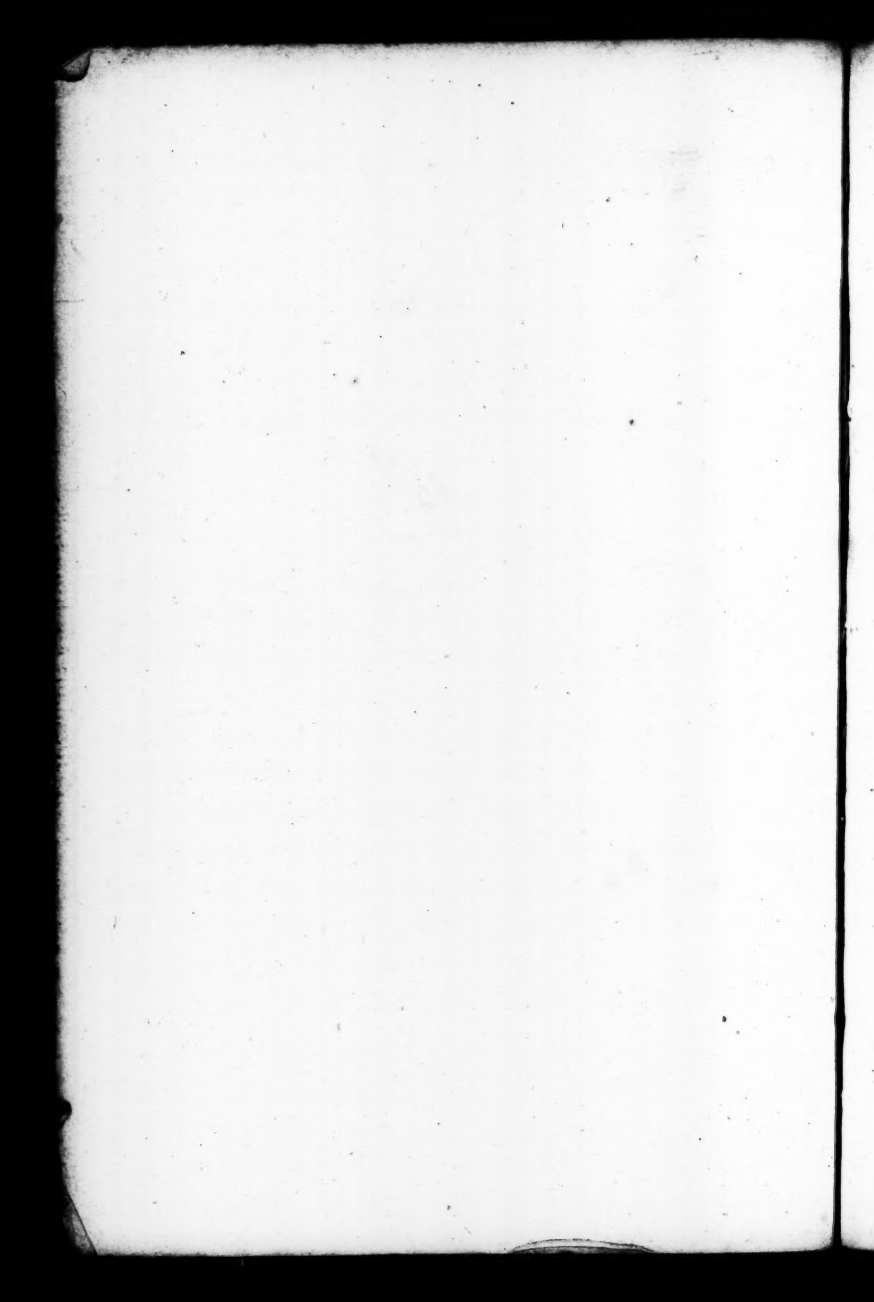
*Quest. What are special helps to Obedience?*

*Answ.* Prayer, and the Sacraments of the New-Testament.

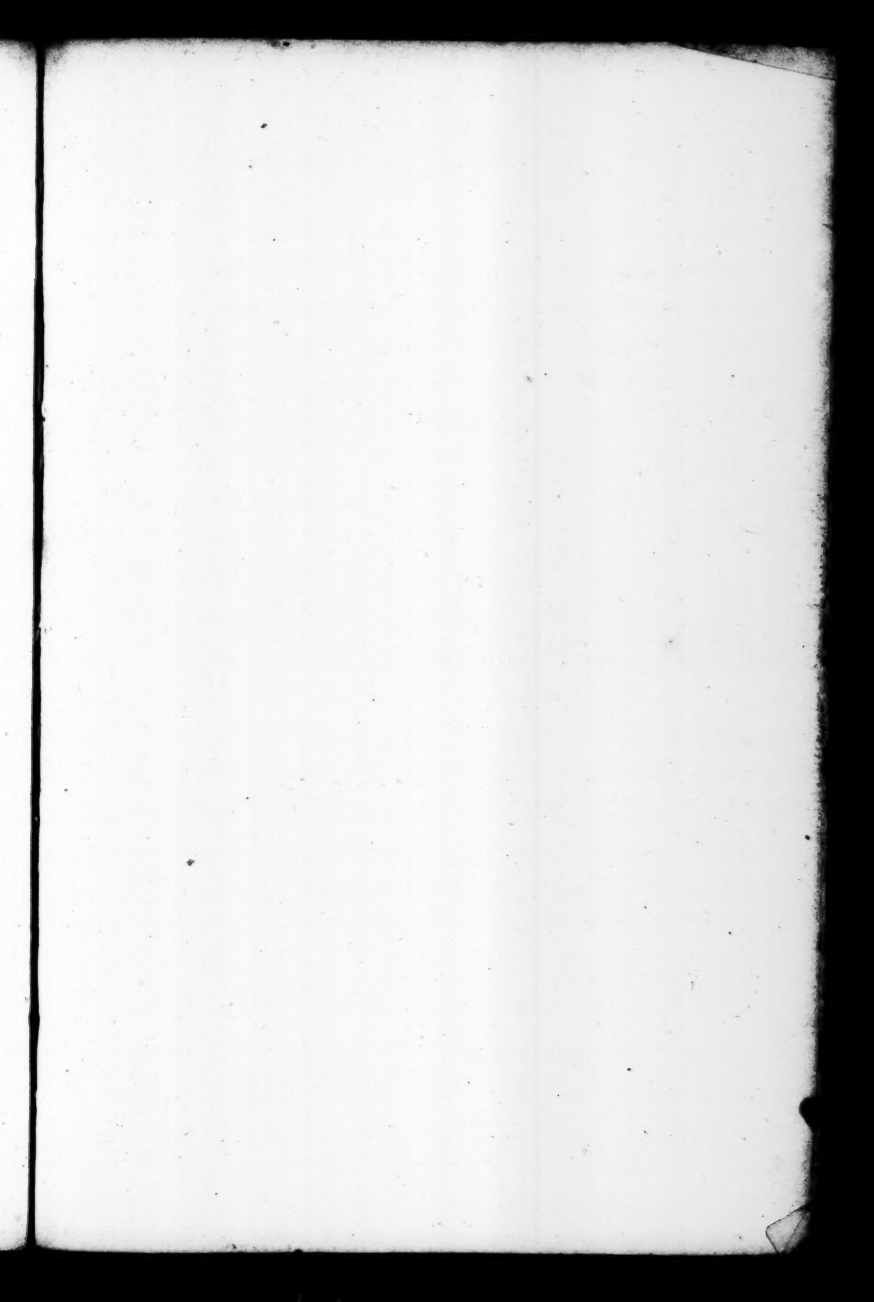
*Quest. What is Prayer?*

*Answ.* Prayer is a Religious presenting of our desires before God, by Confession, Petition, and Thanksgiving, according to the will of God, sometimes with others, and sometimes











sometimes alone as in secret, and to Prayer belongs Religious singing.

1. Prayer is a religious presenting our desires before God, called the pouring out of the heart before God, *Psa.* 62.8. the shewing him our trouble, *Psal.* 142.2. nextly and directly presented to God, therefore a religious presenting our desires, *Psal.* 57.1,2.

2. The parts of Prayer. 1. Confession of our sinful unworthiness, *Dan.* 9.4. 2. Petitioning for mercy and grace in the Name of Christ, *Dan.* 9. 3. *Job.* 16. 24.

3. Thanksgiving for mercy received, or that we hope to receive, *Phil.* 4.6.

3. The Rule of Prayer, it is an asking according to the will of God revealed in his Word, 1 *Job.* 5.14. 1. According to his commanding will. 2. According to his promising will, 2 *Sam.* 7.27.

And Prayer ought to be, 1. Sometimes with others in publick, 1 *Cor.* 14.16. 2. In the Family, *Jer.* 10.25. and sometimes alone in secret, *Math.* 6.6. *Zach.* 12. 13, 14. and to Prayer belongs religious singing of Psalms, *Col.* 3.16. *Eph.* 5.19.

Quest. What are the Sacraments of the New-Testament?

Ans. The Sacraments of the New-Testament are Baptisme and the Lords Supper. Baptisme a Sacrament of entrance into Covenant with Christ, and his Church, and the Lords Supper a Sacrament of our continuance in Covenant and Communion with Christ, and his Church. The one cometh in the place of Circumcision, and is a Gospel Circumcision, *Col.* 2.11,12. The other cometh in the place of the Pasover, and is our Gospel Pasover, *Math.* 26.17,18,24,27. 1 *Cor.* 5.7,8. *Rom.* 6.3, 1 *Cor.* 12.13. 1 *Cor.* 20.16,17. 1 *Cor.* 11.26,27.

Quest. What followeth hence, that Baptisme is a sign and  
Seal.

*Seal of entrance into Covenant with Christ, and his Church?*

*Ans.* That all Church members ought to be baptized, and therefore the Infants of Parents in Church state ought to be baptized, for they are in Covenant with Christ, and members of his body, and therefore called his Disciples, and a holy Seed.

1. All Church members ought to be baptized, because they are of the body, therefore to be baptized, *1 Cor.* 12.13. if Church members, then the promises visibly belong to them, and therefore the visible Seal of them, *Acts* 2.38.39. the Covenant and the Seal are so closely conjoynd by God, that the Seal is called the Covenant, *Gen.* 17.10.

2. The Infants of Parents in Church state are in Covenant with Christ, for God hath promised to circumcise their hearts, and the hearts of their Seed, *Deut.* 30.6. and the promises belong to them, and to their Children, *Acts* 2.39. and an Infant whose Parents, either both of them, or one of them being in Church state, that Infant is a Church member, called therefore a Disciple of Christ, *Acts* 14. 10. those are called Disciples upon whom the false Teachers would have imposed the yoke of Circumcision according to the Law of Moses, but these were Infants, and these are called a holy Seed, *1 Cor.* 7.14.

*Quest.* *What followeth hence in the second place?*

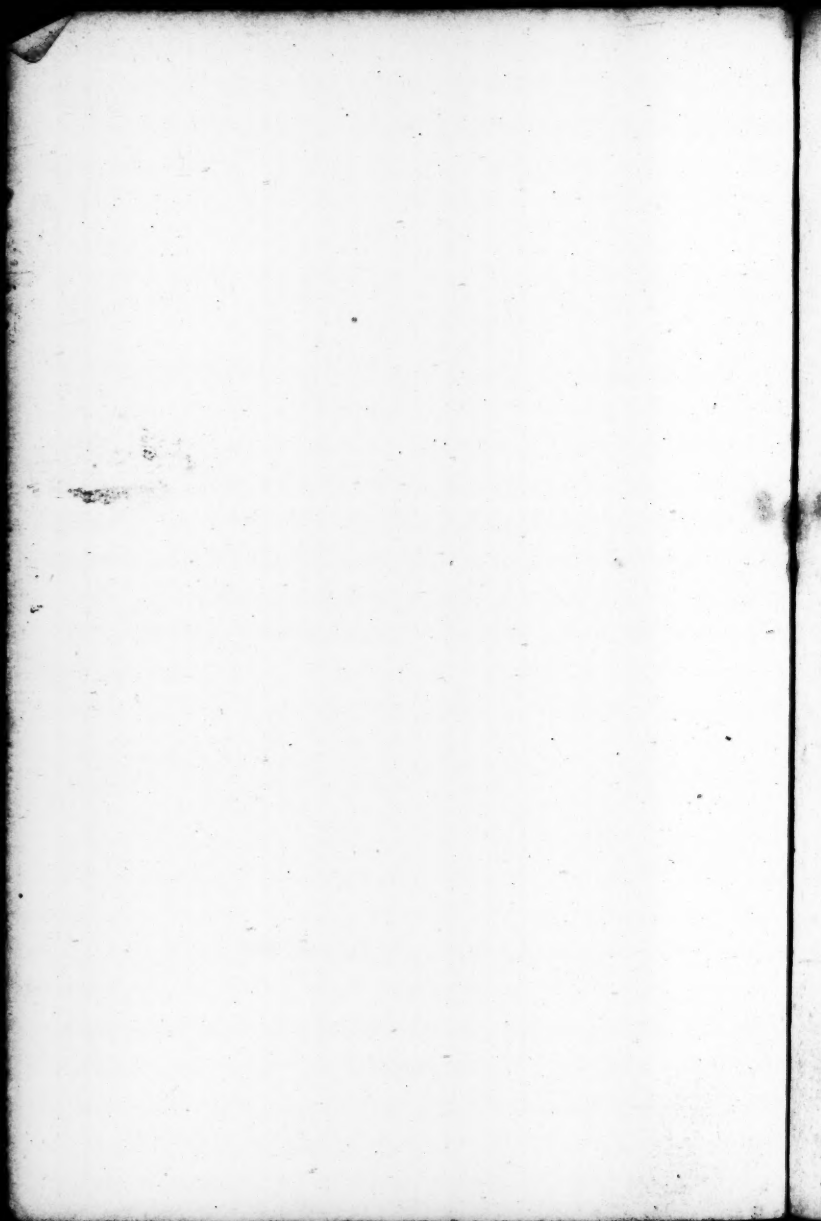
*Ans.* That Baptisme ought to be administred by pouring of water, and so washing, and not by dipping the body in the water, because it is a Sacrament of entrance into Covenant, in which Christ by his Spirit doth apply himself to us.

1. That the Sacrament of Baptisme is a signe and Seal of entrance into Covenant, is plain from the former Scriptures in the description of Baptisme.

2. That Christ doth in the Covenant of grace first apply himself to the Soul is clear, *Phil.* 3.12. he is first in loving us, and cometh to us before we can come to him.

3. Hence





3. Hence that means of administering of Baptisme as is most suitable to the thing signified ought to be attended, but the applying of water to the baptized, this signifieth Christ by his Spirit applying himself, *Acts* 1.5. baptized with water, and baptized with the holy Ghost, that is baptized by water, and the holy Ghost poured out upon them, *Acts* 2.33.

4. Hence the body ought not to be dipped into the water, for that would signifie that the baptized is first applyed to Christ, and not Christ to him firstly, *Rom.* 6.3. buried with Christ in Baptisme. In burying the body there is not a thrusting the body into the dust or earth, but a casting of earth upon the body.

*Quest.* What followeth hence, that the Lords Supper is a Sacrament of continuance in covenant and communion with Christ?

*Ans.* That those only ought to be admitted to partake of the Lords Supper, who doe hold forth Repentance and Faith, with an ability to examine themselves and discern the Lords body; for he that partaketh, before he doth partake of the Lords Supper, he ought to examine himself and discern the Lords body, *I Cor.* 15. 28. 29. Hence it followeth,

1. He ought to have Faith and Repentance before he doth partake; for the Lords Supper is instituted, not for Regeneration, but for nourishment and confirmation.

2. Repentance and Faith are the matter concerning which the communicant ought to examine himself with a discerning into the Gospel sense and mystery of the Lords Supper.

2. Hence he that partaketh must have this ability thus to examine himself, otherwise he cannot perform these preparatory duties.

2. He ought to hold these forth, 1. To his own conscience, that his own conscience may not condemn him for presumptuous partaking. *I Cor.* 11.29. *Rom.* 14.23.

2. To

2. To hold these forth to the judgment of the charity, 1. Of the Church Officers, that so the Minister in the judgment of charity may say, *Take, eat, this is the Body of our Lord Jesus given for you.* 2. To the judgment of the charity of the Church; for communicants do profess to have communion with Christ and one with another, as one body in him, 1 Cor. 10. 15, 16, 17. And it's the duty of the Church and Officers to put the difference between the clean and the unclean, the holy and the profane, according to their respective capacities. Ezek. 44. 7, 8, 23.

And although Faith be weak and obedience imperfect, and prayers and preparations far short of the perfection of Sanctuary Institutions, yet the Lord will pardon and confirm his favour by the Lords Supper to the humble believing Soul,

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F I N I S,

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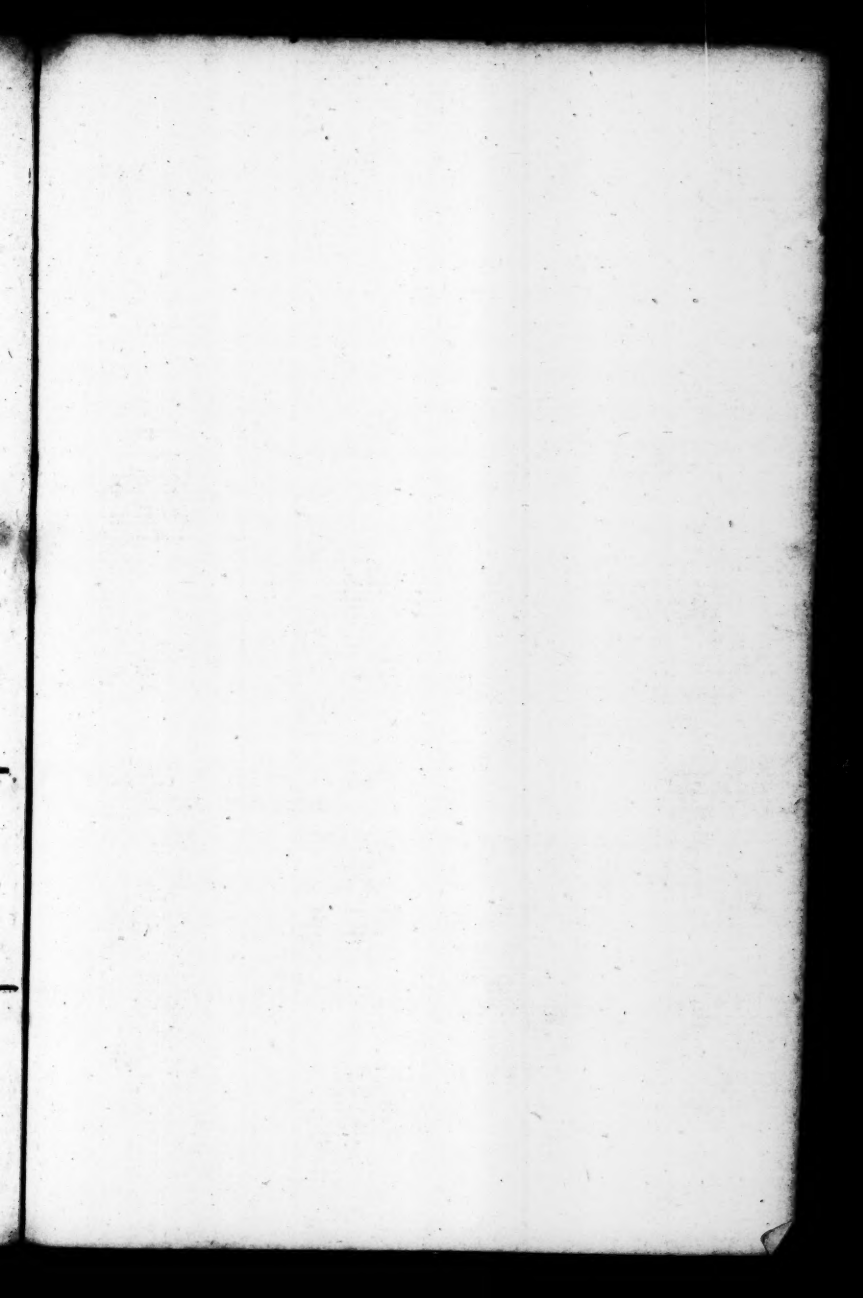
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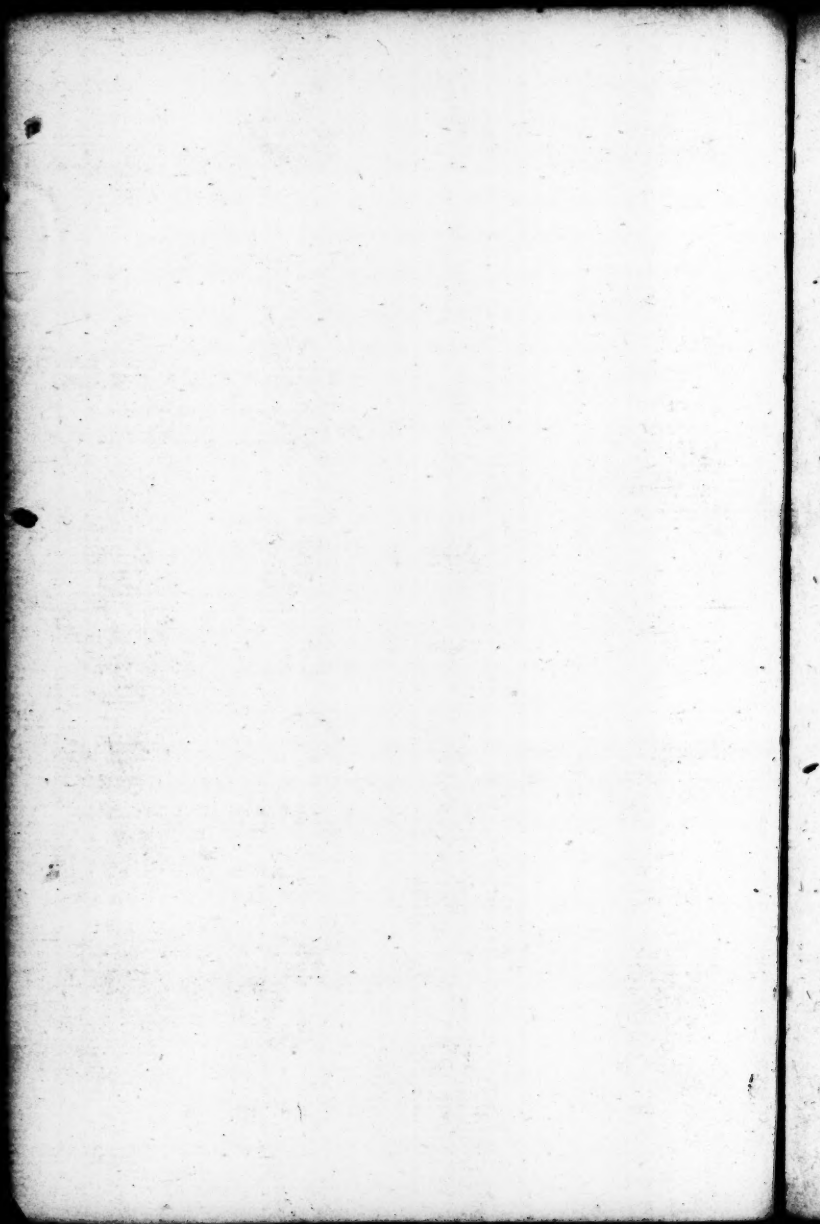
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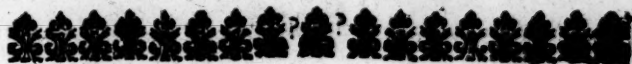
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F I N I S,

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**Y**OU doe take God the only true God to be your God, the Lord Iesus to be your Saviour, your Prophet, Priest and King, and the holy Spirit to be your Sanctifier and Comforter.

Promising in his name and strength to cleave to him as your chiefest and only good, and by the help of his Spirit and Grace, to walk before him in a faithfull discharge of Covenant duties: and in a regular subjection to, and observation of, all the holy Ordinances and Institutions of Christ, of which (at present) you are capable, as they shall be duly administred within this Church and Congregation: and to refrain, (and what in you lyeth) to reform all sin that is contrary hereto, especially the provoking and growing sins of this time.



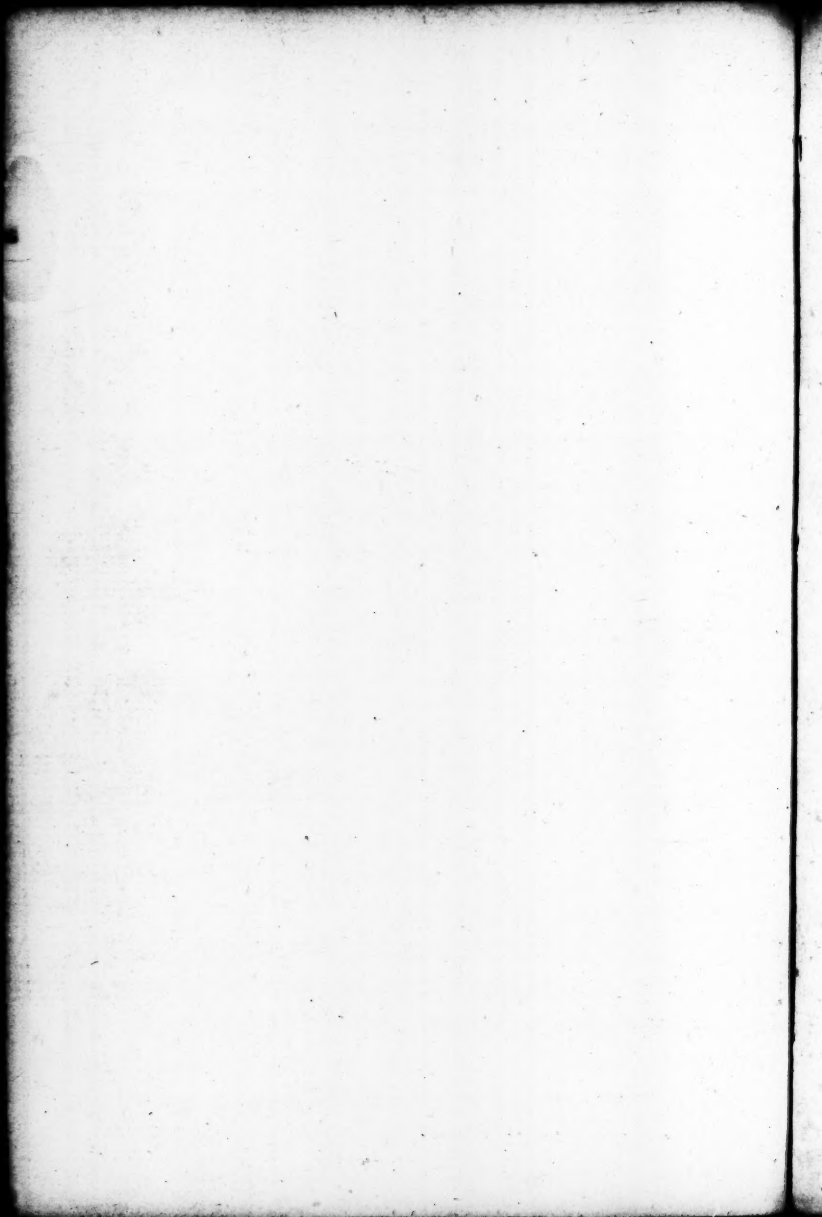
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BY JOHN BURNET







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1720

THE HISTORY OF THE



## ERRATA

*The Authors absence from the Press, and his Copy being difficult to read, hath occasioned many mistakes, which the Reader is desired thus to correct.*

P. 1 l. 16 r. a Doctrine. P 2 l. 14 r. arts. l. 30 r. by Faith. p. 3 l. 12 r. by Faith. l. 22 r. unknown good. p. 4 l. 17 r. Truths! p. 5 l. 2 r. for us. l. 13 r. manners. p. 8 l. 2 r. Psal. 99. l. 19 r. these are one: l. 22 r. Psa. 90. p. 12 l. 8 r. 2. Individual. l. 16 r. spirants. p. 14 l. 10 r. for his. p. 15 l. 8 r. rational. p. 19 l. 22 r. water. p. 23 l. 33 r. man. p. 24 l. 22 r. 3. l. 25 r. 4. p. 29 l. 32 r. act under. p. 30 l. 27 r. to man. p. 34 l. 16 r. John 3:34. p. 45 l. 29 r. Act. 2. p. 47 l. 4 r. 2 Cor. p. 51 l. 9 r. 2. p. 54 l. 25 r. as an Individual. p. 54 l. 32 r. Keyes. p. 55 l. 15 r. Act. 6. p. 56 l. 6 r. Psa. 74 p. 57 l. 13 r. Eph. 4. p. 60 l. 5 r. Psal. 119. 152. p. 61 l. 3 r. Soul being. p. 62 l. 10 r. 2. Abomination. p. 69 l. 12 r. seventh day. l. 21 r. seventh day. p. 70 l. 28 r. other means. p. 73 l. 32 r. 1 Cor. 10. p. 75 l. 1. r. that manner l. 22 r. 1 Cor. 11. l. 34 r. 3. He ought.



The question stated whether self  
examination is not an essential  
qualification to a worthy receiving  
the Lord's supper:—

Ans:— By self-examination we are  
to understand not only a knowledge  
of the will of Christ but an applica-  
tion of the will to the state of the  
self-examined:— so the question  
is not only whether he knows  
the will of Christ of what faith  
is—and doth-select one god &  
2 fathers:— &c—but whether he is  
in the faith—or not:— 1 Cor. 13-5  
2 that this is requisite to a worthy  
participation of the supper of the  
Lord is express:— 1 Cor. 11-28  
and if any one doth want contin-  
uance of this let him partake  
his own conscience as a witness  
and Mr Vincent's explanation  
of the Assembly's collection  
97 question— p. 1256—